

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 22, 1903.

VOL. V, NO. 4.

"A favorite task with me has been to find some soul of goodness in things evil—
Some Good. not indeed in things morally evil, but in things intellectually wrong. We have always something to learn until we have traced the beliefs which we disown and others trust up to their inmost seat in human nature, and detected what good and holy thing it is which they poorly struggle to express. This insight gained, we dissent no longer with the heat of a narrow antipathy but with the quiet of a large sympathy. Thus only can truly deep-souled and Catholic charity be reached."
—James Martineau.

Thomas A. Edison says: "Great advances in surgery, in the study of bacteria and in the knowledge of the
Progress. cause and prevention of disease will be made this year. Medicine is played out. Every new discovery of bacteria shows us all the more convincingly that we have been wrong and that the millions of tons of stuff we have taken was all useless. They may discover the germ of old age. It might be by the sacrifice of animal life human life could be prolonged. The doctor of the future will give no medicine, but will instruct his patient in the care of human frame, in diet and in the cause and prevention of diseases. Surgery, diet, antiseptics are the vital things of the future in the preservation of health."

"Have you not often noticed in a field of grain, a beautiful stem of wheat, and right by its side a monstrous
Wheat and Tares. thistle growing? Every time the wind blew, the thistle pierced and lacerated the wheat with its sharp points. But in spite of all opposition, they grew on and on, until the harvest found the ear full of golden grain. Then came the reaping. With one stroke the reaper cut down the wheat and the thistle: they were both bound in the same sheaf and laid in the same barn, until the separating threshing machine came along, then the thistle was thrown out with the chaff, to be trodden underfoot, or burned, while the golden wheat was garnered for the master's use.

So it is with many a Christian. Like the wheat they struggle on enduring the scoffing persecution of ungodly friends, but living to the glory of God amidst it all. By and by the reaper Death comes along and they are cut down. They are laid in the same graveyard. There their bodies remain until "the Son of man shall come in His glory, and before Him shall be gathered all nations; and He shall separate them

one from another." (Matt. 25:31, 32. "Then shall the wicked be driven away in his wickedness." Prov. 14:32). "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43.)

"Christian fellowship is possible only because of love. It is the only ground on which different faiths can
The Greatest. meet. Christian unity is not and cannot be found in creed, for there are no two persons of the same church even that read and understand the Scriptures alike, much less those of different faiths. Instead of being nearer together after a discussion of their creed they are farther apart. Christian unity cannot be effected in our creed. Such is impossible. It is not found in our polity. Here the same difficulties confront us as before. Nor is it to be found in our tastes. Indeed, if there is any difference it is that we get farther apart here than on any other ground. Creed, or polity, or taste are not possible grounds of unity, indeed, they are impossible grounds. There is but one possible ground, and that is found in love. We may differ in our ideas concerning creed and polity and in our taste, but if we have love in our hearts we can strike hands with our neighbor and say, "My brother."

No one can be said to be truly educated who is ignorant of the Holy Scriptures. Yet we are allowing multi-
True Edu. tudes of our children and cation. youth to grow up as ignorant of this greatest of

books as the heathen of India or Africa. There is a big screw loose in a system of education that leaves out the most important and useful of all studies. Public education is unquestionably a necessity, but whenever possible Christian parents should send their children to Christian schools, where the spiritual side of their being will not be wholly ignored. We have a number of excellent Baptist secondary schools, which ought to be much more generally availed of than they are. And we ought to have many more. What our Roman Catholic fellow-citizens are fond of denouncing as "godless" schools are a necessity under existing conditions, and, with all their admitted defects, are of incalculable service in training the youth of the nation in useful knowledge. But schools in which God is recognized, and instruction in divine things is imparted, and a wholesome Christian spirit prevails, are to be preferred to those from which religion is excluded. The more the advantages of these Christian schools are availed of, the better for the individual scholars

and the community at large. We do not blame the Romanists for maintaining parochial schools; we only blame them for trying to secure public support for their sectarian institution. It is to be wished that Protestant parents were as zealous as they for the religion education of their children.—Ex.

There is a good deal of senseless prattle about the inherent nobility of man. The old doctrine of total depravity is decried as belonging to a worn-out creed, no longer believable by sensible beings. Perhaps the fathers pressed it too far, transforming the natural man into an incarnate devil. But, while it is true that man was created, as to his spiritual nature, in the image of God, he has fallen far indeed, from that high estate, and his pristine nobility has become but a thin veneer, easily broken through by evil passions and revealing the savage within. Nothing but a radical cure—the creation of a new heart within him—can restore man to his real self as a son of God. Preach to a man about the inherent nobility of his nature, and he will only be confirmed in self-sufficiency. He must be shown that he is a sinner, convicted of sin, before he will turn from his iniquity and seek forgiveness and salvation.

"You often hear people say, "If I follow the dictates of my own conscience I'll get along all right." Let us
Conscience. see. Here is a woman living in India, she devoutly reverences her heathen deity, which religion tolerates infanticide. She has a little girl baby and she believes it would be right to throw it to the sacred crocodiles in the river. Her conscience tells her to, and she yields to the dictates of her conscience. Some time after this she learns about Jesus. She becomes converted and rejoices in the Lord. Now she grasps the meaning of love, the truth of the immortality of the soul, the sacredness and love of childhood, and sees the sin of infanticide. She would go through fire for her baby. "Her conscience tells her how precious that little one is," you say. No, no, that conscience she once possessed has been changed by the blood of Jesus Christ and the power of the Holy Ghost. A Christian should be so dead to the world that he gladly follows the command of the Holy Spirit. Something higher has entered into his life. He, the blessed Holy Spirit reigns."

Please send in your subscription now due. Do not delay; we can ill-afford postponement.

THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY

BY THE
MISSISSIPPI BAPTIST PUBLISHING COMPANY.

AT
Jackson, Mississippi.

J. H. HILEY, EDITOR AND MANAGER.

When our time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

"As Bright As the Promises of God."

Look which way you will the religious outlook for the world is brightening every day, with the lone exception of the temporary gloom that the passing of the Educational Bill has cast over our brethren in England, and that may adjust itself in a few days, and the clouds lift and the sun appear again unobscured as heretofore.

There were more Bibles distributed last year than ever before, and for years the distribution has been running into the millions. The year closed with all the missionaries in their fields, and, in China, with the Bibles seated at a banquet with foreign guests, a thing never dreamed of before in China. Our missionaries report more baptisms and a wider hearing given to the preaching of the cross than at any former time. The missionary societies report what a few years ago would have been reported as a marvelous sum, \$16,588,424, expended in this work, and, too, while our people have only been playing at missions so far as the great awakening in many of our churches now shows, churches that a few years ago were content to take a "hat" collection, now are giving \$500 and \$1,000 to missions. And churches that did not do much as take a "hat" collection are now making special missionary efforts.

Our schools are being provided for. We have now a national educational association backed up by men with their millions, whose sole purpose is to help our struggling schools to their feet, with equipment adequate to their needs. Besides, the Methodists have just rolled up a little over \$20,000,000 for their schools alone, while the Baptists and others, from Maine to California, surrounded by the lakes, the gulf, and all the way between are adding millions of millions to their schools. Again, the Methodists are now raising \$5,000,000 each which to support their old, worn-out preachers, instead of, as heretofore, turning them out to graze upon a cold and unfriendly world, too

many times. In addition to all of this, we have invested money by the tens of millions in church buildings and furnishings, into which our people do actually gather by the millions to worship on every recurring Lord's day.

Here in our own State, and among our own Baptist people, the stars in their courses do not look down upon a more hopeful scene. Our own Mississippi College has the snug little sum of \$100,000 for an endowment; and, what is better, 292 pupils on her roll this year, with the sure prospect of making it 300 before the year closes. Hillman College is full, and Blue Mountain is running over with bright, happy, Christian Girls. Our mission work moves along as noiselessly as the Gulf Stream in mid ocean, pouring the strength of the stronger churches into the laps of the weaker ones, until there shall be no weak ones left to stand alone in their fight for truth and righteousness. Our pastors are able, wise and in love with their work, while the churches are becoming more liberal in their support and prompt to meet their obligations with their pastors. Most of our pastors are satisfied where they are, many of them having refused tempting offers elsewhere. Of course some pastors have to move around, their services being very much in demand by the churches; but permanency is being sought and gained more and more in the pastoral relation.

As a natural result of all this, following it as night the day, is the best thing of all—our churches are in a revival of religion, some of them all the year around. They baptize all the year through, in protracted meetings and out of protracted meetings. Greenwood has just closed a meeting and Clinton begins one in February and so does Edwards and some others. The prospect is bright for the best year our churches have seen.

Then, along with everything else, our people will all be glad to know that this paper looks hopefully to the future also. Our people appreciate the fact that we have had rough seas and hard sailing ever and anon, but the very perilousness of the way has brought to our support many noble men and women of God who have not been content "to stand by until the morning," but amidst the darkness and the night have come to our help, in paying up their subscriptions, soliciting others, writing for its columns, praising its virtues, and as far as possible overlooking its faults. For all of which we have gone down on our knees time and again and shall continue to do so in devout thankfulness to Almighty God for such sweet fellowships and helping friendships. We have striven night and day to be helpful to every man and woman in the State of Mississippi, by bringing to them some message of cheer, some call to duty, some tidings from the field where the fight is the hardest, and if we have in any measure succeeded, to God we ascribe all the praise, now and forevermore.

Notes and Comments.

Dr. Lorimer announces, once and for all, that he will not return to Tremont Temple. Now, let the Temple folks go to the Lord and He will show them a man for their pulpit.

Rev. T. T. Martin is holding a series of meetings in Baltimore and Washington City. He had just two meetings in the latter, and on finishing an engagement in the former goes back to Washington for another meeting. It would not be a bad thing for the country, if Congress would adjourn to hear him for ten days.

We found another preacher pulling away at the little end of his cigar stump the other day, and his face showed that his conscience was not letting him have perfect rest on the subject. He would greatly enjoy seeing somebody take up the matter in defense of those who smoke. All jokes aside, it does look bad to see our preachers using tobacco.

After writing several weeks, Dr. Boswell has made a kind and lengthy reply to our question with regard to the appointment of preachers to their charges in the Methodist church. He says that of the 6,000 appointments, only five or six rebelled. He also says that the town and city churches are practically choosing their own pastors now, which is very reassuring.

Gov. Mickey, of Nebraska, declined to have anything whatever to do with an inaugural ball, saying that he was a Methodist, and as Methodists did not believe in balls, he would take no stock in it. In our heart we thank the Lord for men of backbone. This act is to the credit of old-fashioned Methodism. Mississippi had a scene like this three years ago. "Happy is that people whose God is the Lord."

Before the ink on our words had dried last week, the board of supervisors had adjourned the hearing of the whisky petition one week, during which time a specially appointed committee was to go over the books and make a list of all the qualified electors. Last Thursday morning they met again, and not finding the list complete, adjourned for another week. Of course, they will come again; for the printer, money, who is beyond a doubt in the employment of the American Liquor Dealers' Association, is employed for that purpose, being about the only man in the county whom they could get to do such work. Let the good people stand pat, and all will be well.

It is refreshing to read the following lines from such a paper as our esteemed contemporary, the Chicago Standard, with regard to the recent postoffice trouble at Indiana: "How many negroes hold important federal offices in the North, where—there is no race prejudice? Would Mr. Roosevelt dare to try the experiment of appointing a negro to such po-

sition in New York or Illinois? Why, then, deliberately inflame Southern prejudice by negro appointments at this time?"

Since the above was written, Mr. Roosevelt has appointed a negro assistant to the city attorney for Boston. And although the negro is a full graduate of Yale College, yet the Bostonians are raising "sand" about it.

Here is wisdom for you. The Methodists, of Dallas, have not only located their new Bishop Hoss in their midst; but they have had the big First church to swarm out into the week churches, until the strength of the weak ones is as great as that of the strong ones. The result is they have several strong, bodies able to do anything in the world they want to, whereas before they had one big, lazy, overgrown, unwieldy body, surrounded by a number of weak ones. Here is a good pointer for our Baptist folks to consider in all our cities. Instead of trying to have one large "central" church, half of whose members are doing nothing, let's have several strong bodies all of whose members are on their metal because they love.

Bro. Sample is disturbed over the statement that out of 58,000 Sunday-school pupils in the State of Ohio, the increase had not hardly been sufficient to off-set the loss by death in the membership of the churches, and intimates that increase would have been greater had the attendance on the Sunday-schools been less. Now, that could never be—until the gracious Lord revokes the order to go into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever. We have 75,000 Baptists in Mississippi, approximately, who are to go to the Sunday-school, and do not; and before it is done, no man can calculate the impetus it would give our cause, if all these next Sunday should start out to attend Sunday-school for the rest of life.

Here is the saddest thing we have seen in a long time:

They are not exactly burning children for fuel in Pennsylvania, but they are selling them or bartering them for coal. One instance of this sort is reported. A 4-year-old child was quoted in the market at a ton of coal and the actual transaction took place, the coal was paid over and the child changed ownership.

This is a pathetic story, and it is a disgrace to the State of Pennsylvania. It should not be. The mother who was forced to dispose of her child in this manner should not have been subjected to such cruel torture.

And yet circumstances compelled her to act wisely, and the desperate character of her condition brought comfort to her child. The woman who wanted the little one is childless and in easy circumstances. She wanted to rear the child as her own and give it every comfort and advantage. At first the mother refused, but finally consented, providing a ton of coal was sent in exchange, so that her other children and herself might be kept from freezing.

A cruel world this to many, and this season with its coal famine renders it all the more savage.

The Sunday-school and Mississippi Baptists.

3. What the Schools may do.
By "schools" is meant those schools di-

rected by Baptists for the training of our young people under Christian influences; or, in other words Baptist schools.

The government of the United States has at West Point, N. Y., a school in which it trains men for the leadership of its army. At Annapolis, Md., is one for the training of the future officers of the Navy. Our Baptist schools are to us what West Point and Annapolis are to our country. To them we must look for our leaders.

Schools devote themselves generally to two lines of work. On the one hand they want to turn out people who can do some thinking on their own account and not spend their days as the echo of somebody else. On the other hand they would train people to do something. The lines of work pursued are spoken of sometimes as the mental development studies and the utilitarian studies. It is highly important that schooling should result in a mind well developed by the hard process of mental effort. It is also important that the person who leaves a school should know how to do something. But know how to do what?

Some schools are known as finishing schools. They are usually for girls. In it the girl is supposed to finish her education. And sometimes she does. The sole object of an education there seems to be to fit one for "society." Just how one is to enter a drawing room, how to bow, how to serve a dinner, how to dance gracefully, etc., etc. That is one kind of utilitarian education. When a girl leaves a school which spends most of its time "finishing" in that kind of way it has taught the girls to do something. But after serious thought is it worth while?

Suppose we take the other kind of utilitarian education—the sort that fits the students for making a living. Schools train men to be lawyers, doctors, bookkeepers, carpenters, civil engineers and a world of other things. It helps them on toward success. It helps them to do things. It helps them to make money. That is all right.

If increase of mental power, a good appearance in society or making money were the end of our existence, then might our schools do nothing more for the students than the thing mentioned. But life means something more than these things. God has honored us men, and women, with the privilege of helping Him to establish His kingdom in the world. A part of every Christian's life work is to do something for the glory of God. Some are called to one thing and some to another. To our Baptist schools we must look for the trained leaders for our work.

The Sunday-school is that field of Christian activity which affords the best opportunity for service for the great majority of those trained in our schools. Many of them are going to be the Sunday-school Superintendents and teachers in their home churches. From the very nature of the case this is true. They owe it an obligation to do this.

Is it not a little strange, since this is true, that so few of our schools have thought it at all necessary to give any specific instruc-

tion to their students in those things that they will have direct use for as soon as they are out of school and that will be of value to them all of their lives?

What can be of more importance than that our Sunday-school teachers be well trained for the work? Where can it be done better than in our schools? Would you prepare a student to make a name? "Fame is but a breath." Would you prepare him to make money, to amass great wealth? Riches take wings, wealth vanishes. What if the student be trained well for the work of a Sunday-school teacher? The work that he or she will do for the Sunday-school scholars through the years to come will tell at the judgment bar of God. When the final account is made up the only thing that need concern any man is that God has saved him and that he has done some good in the world. If Sunday-school work is a factor in establishing the kingdom of God, and if teaching is the central thing in the Sunday-school, there is nothing that our schools can do for the churches that will more directly tell for good than to provide them with a trained teaching force; and a force not only trained along general lines, but in addition to that trained in the specific thing of doing Sunday-school work.

The course of study along this line ought to be such as would include a study of the Bible, the Sunday-school text book; a study of the history of Sunday-school work, Sunday-school management and methods of teaching. These together with a study of psychology, would constitute the course.

B. W. SPILMAN,
Field Secretary.

Sunday-school Board Southern Baptist Convention, Nashville, Tenn.

Edwards.

Our first service, conducted by the new pastor, was held Sunday, January 11, at 11 a. m., under very un auspicious circumstances. The day was cold and uninviting, the streets and roads muddy, and more than all, the habit of staying at home, after almost a year of inactivity.

Notwithstanding all these things, under God, we may and do expect great things during this year, for "Truth is mighty and will prevail."

With such men as Col. W. A. Montgomery, Brethren T. H. W. Barrett, A. R. Anderson, J. H. Tatum, Dr. F. M. Pool, Rev. H. C. Joyner and others, to say nothing of the noble, consecrated women of our church, no cause of church or State can long flag, when the Holy Spirit leads and fires with the Spirit they follow.

Church and pastor earnestly desire the prayers of the brethren throughout the State, that this year may be the beginning of a new era to us, and that the cause of our Lord, committed to us, may greatly prosper.

Your brother and fellow-servant,
R. D. MAUM.
Edwards, Miss., Jan. 13, 1903.

The Last of the Prophets.

See, far on yon Din he son, a line of prophets' stand,
And all are prophesying at Jehovah's day's hand.
They pass from sight, and hundred years, there's
no prophetic word,
When lo! from out the wilderness a prophets' voice is heard.

JOHN THE BAPTIST.

A child of priestly parents, born out of nature's time,
And sent of God's own will, the last one of the line;
A proper child of promise, full of purpose quite divine,
He lives and grows as other boys, he's biding 'til his time.

A Godly home, a righteous pair, his life they careful cast,
His years as child and youth go by, their portal he has passed.
The parents of their duty well; his teachings had been true,
God's laws were firmly counted, and these he was to do.

Still there were years before that time, his mission was not set,
His life must meet the sorrows, that deaths alone beget.
His hearth's left desolate and bare, by death so harsh and rude,
There's naught to keep him longer there, he seeks the solitude.

The desert then his future home, the desert wild and drear;
The sacred robe his chief delight, for God to him was near.

His time has come, he leaves his haunts, his words ring o'er the land,
"Repent and be baptized," he says, "Jehovah's day's at hand."

"I AM not he," he boldly states, "the herald only I,
Of him who cometh, and whose shoes I'm fit not to untie."

In Jordan's valley, to and fro, this prophet, "yea and more,"
Declares Messiah's coming, and will purge his threshing floor."

They come in crowds, he says, "Repent," to high as well as low,
"Receive this rite from heaven, and fruit abundant show."

Among that throng comes Christ the Lord, baptized he wished to be,
But John forbade him saying "to be baptized of thee."

"Suffer it now," 'tis meet for us, this rite I must fulfill,
Stay not this hand, 'tis meet for me, it is my Father's will."

The rite's performed and the bank Christ kneels in fervent prayer,
And then the Spirit, as a dove, lights on him as he's there.

John hears a voice of silver tones, no face nor form appears;
"This is my own beloved Son," he very plainly hears.

The days pass by, John has laid down Jordan's banks has trod,
Christ comes again, and John exclaims, "behold the Lamb of God."

This righteous man reproves the sins the king had done of yore,
And into prison he is cast, his Godly work is o'er.

His Spirit droops his hopes are dimmed, Christ does not seem to make
The progress with the kingdom that John would have him take.

So John sends forth a messenger, "Art thou the One," saith he?
"Or look we for another, that cometh after thee?"
Brief the reply that Jesus gave, yet on it based his claim:
"The sick are healed, and the poor have Gospel

preached to them."

"It is enough, I must believe and bide his time and will;
He is the Christ, he is the One, the mission he'll fulfill."
Now Herod's wife the prophet fears, his life she would not spare;
She lays her plans and lies in wait, the king she will ensnare.

A feast is spread, the red wine flows, the king in joyous glee
Said to the maiden who had danced, "ask what thou wilt of me."
The maiden to her mother flees, "What shall I ask?" she said,
Quick the reply, "You ask him this, for John the Baptist's head."

The king was grieved, yet for his oath, the deed was ordered done;
That Godly man was martyred; his noble race was run.
Though passed away this prophet bold, his work they did not stay;
The kingdom he proclaimed to men shines brighter every day.

For every day brings willing souls to tread the path he trod,
To give their life, their hope, their all, as did he to his God.
So live that thou canst leave the world, and like this prophet die,
Willing to trust this work of life to Him who reigns on high.

S. D. WOODS.

The Highest Standard of Living.

J. B. SEARCY.

I read with deep interest the article on the "Golden Rule" by Dr. Sproles, and carefully adopted all his conclusions. But I confess that I was astonished and greatly shocked when I read the article under the caption "The Cross Greater than the Golden Rule" my heart cried out, "Do not divide the living child." "These two are one." When you say, "But as high as the standard of conduct set forth in what is commonly called 'The Golden Rule' there is still a much higher rule of action for us to follow while on our earthly pilgrimage." This astonishes me. If Dr. Sproles's views, and those of Luther and other ancient Bible scholars are correct, what is commonly called "The Golden Rule" is the concentrated form of the Sermon on the Mount. I do not know whether that sermon was delivered in the presence of the multitude or not. But I do know that it was addressed directly to "His disciples", Matt. 5-1. He said to those disciples, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you," Matt. 5-44. This is the true martyr spirit. This "Golden Rule" was exemplified by Stephen the early Christian martyr, Acts 7, 59, 60. The same rule was followed by Paul and by Obadiah Holmes. Surely there can be no higher rule for human action than this. Jesus said to his disciples in this very sermon as the result of obeying this rule "Be ye therefore perfect, even as your Father which is in heaven is perfect, Matt. 5-48. Can a rule be higher than perfect? It must be remembered that those addressed were children of the "Father which is in heaven"—then they were cleansed by the blood of Christ, and regenerated by the Holy Spirit,

for only such are "Children of God." The "self," appealed to in them in the "Golden Rule" was not the carnal "self," but "the better self." "Delight in the law of God after the inward man," said Paul. That is an unselfish self so to speak, which can love God with all the faculties, and "love our neighbor as ourself"—that can in all things do unto others as we would have them do unto us. This spirit leads to the universal spread of the gospel and, as opportunity affords, to doing good to all men.

But the article continues still more startling "Be it noted also that He did not claim to have originated this 'Golden Rule' expression, but attributed it to the 'children and to the prophets' which in a modified form, is still further traceable back to 'Confucius the sage of China.'"

Now this is the most startling of all, that Christ is not the author of "The Golden Rule." But that it was borrowed from a heathen philosopher and incorporated into the Scriptures without credit to its author. I have not the maxims of Confucius before me as I write, but my recollection is that he does present the "Golden Rule" in a negative form—"whatever you would not be willing that others should do to you, do not do to them." This is the lowest view of the "Golden Rule" but is still a good rule. But did Moses and the Prophets get the "Golden Rule" from Confucius? I hardly think they did. Chambers, in his Encyclopedia says, "Confucius, a celebrated Chinese sage, was born the 19th of June 551, B. C., at Shang-ping." He was 23 years old before he began his work as a reformer. This would make him 528 B. C., when he began his work. But according to our commonly received chronology the law was given by Moses, 1491 B. C., which would have been 940 years before Confucius was born, and 963 years before he began his public teaching. This certainly demonstrates that neither Christ, nor the Prophets borrowed the "Golden Rule" from Confucius. As to how Confucius got it, even in a negative form—is another question. It is said he traveled extensively in evolving his philosophy, and possibly he came in contact with some of the Hebrew teachers from which he learned it. Be that as it may, the "Golden Rule" is of God, and is the highest standard of human living.

Glosser.

Sunday was a good day with us, despite the inclemency of the weather. Five splendid accessions. Dr. Brumfield and wife and Bro. T. J. Wilkieson and wife came in by letter, and Miss Eustain Butler made a profession of faith at the night service and joined for baptism.

Dear Sister E. B. McLain passed to her reward last Tuesday morning at 3 o'clock, the 13th inst. It has cast a gloom over our entire church and town. Bro. McLain is very sad, but is now leaning upon the Everlasting arm, which never fails in the time of trouble. He has shown such a beautiful Christian spirit through all this deep sorrow. He is surely a great man

and a man of God. His name is Enoch, and he reminds me of Enoch of old, who walked with God.

There is a large family of children and grandchildren, and they all are so devoted and tender to the surviving parent, while they are deeply sorrowful for the one who is gone.

An extended account of Sister McLain's life will be prepared at an early date. She was a wonderfully great and good woman. It reminded me of the account in the Bible of Dorcas, so many people telling of her great kindness and help to them. Great crowds of the colored people from the farm came to look at "Old Missey" for the last time, and drop a sincere tear at her grave. The large auditorium of the First Church could not accommodate the great crowd who came "to pay the last sad tribute of respect."

W. A. McCOMB.

Miscellaneous.

The office of the secretary has some sweet experiences sometimes, and I want to tell you about one or more of these. A young preacher during Christmas received a marriage fee, and immediately he thought of the old preacher, who in other days called on to perform like service, and possibly with great inconvenience, was not as well paid. He wrote him a letter, and sent the letter and a goodly part of the fee with it, to be sent the old preacher. Now, was not that a Christly act, and did it not come within the range of that word of our Lord, "Inasmuch as ye have done it unto me." An old brother was under treatment for cancer. Much of his time was unemployed, and as he was walking, he found a dime. "What can I do with it?" was the next thought. "I may spend it, but that would do but little." He asked other people to add to it until he had several dollars, and then all was put into my hands for the old preachers.

Again I heard those magical words beginning with "Inasmuch." Here is handwriting that once I knew so well, for once a year it came, and now from another state it comes to tell me of interest unabated in the cause of missions, and desire to help in the work of the Lord. Do you know that one church, and that not the largest, nor the wealthiest, has for years stood at the top in giving to sustentation? Why is this thus? Perhaps the pastor, you say, has something to do with this being thus. Yes, yes, but how much gladness would go into the old preachers' lives, if more pastors would do this!

Well, the figures for this fund have been doing some climbing this winter, and that means that more pastors have been saying something to their people about the dear old people who linger a little while with us this side the shores of sweet deliverance, and whom our Lord gives to us as His legacy.

We have reached \$700 since the Convention, but why not make it \$1,000?

A. V. ROWE.

How Is This?

Salary for last year all paid up by my churches—Beulah, Chapel Hill, and Raymond. Ladies of Raymond Church, where pastor lives, sent a wagon on Christmas eve with a lot of good things like rocking chairs, matting, rugs, etc. Then Sister Mollie Stevens and her daughters gave us a big fat turkey.

Lula, the mission church, did well indeed last year. Built a house of worship and paid \$55 to missions. This year will put this church on the list of the self-supporting.

CHAS. L. LEWIS, Pastor.

The Southern Baptist Theological Seminary.

DEAR BROTHER:

Please allow space in your paper for the announcement that the second half session of the Southern Baptist Theological Seminary will begin February 2nd. Our classes are so arranged that students desiring to do so can enter on that date and take up the studies with advantage. This applies to all the studies taught except the languages which must be begun at the opening of the session in October.

Any students desiring to come at that time whose arrangements are not already made can secure information by writing to myself, or in reference to board by writing to Mr. B. Pressley Smith, Room 10, New York Hall, Louisville, Ky.

Thanking you in advance for your courtesy, I am,

Fraternally yours,
E. Y. MULLINS, President.

The Preachers' Institute at Newton.

There were fifteen preachers in attendance. They put in nine days hard study. Their leader was Rev. W. H. H. Fancher. A better man to lead the course of study needed by those fifteen preachers could hardly have been found anywhere. Bro. Fancher is one of the most devout and sincere men it has ever been the pleasure of the writer to be thrown with. His familiarity with, and power to quote Scriptural texts, giving the book, chapter and verse is simply wonderful. Having passed through and overcome many of the difficulties to be encountered by preachers whose educational advantages have been very limited, he is especially adapted to help that class of ministers in such a meeting as this was. It would help groups of ministers in the different parts of our State to procure his services and hold such institute. He has not only grown to be almost a model village and country pastor, with the modern spirit of progression in a high degree, but he stands among the ripest gospel preachers we have in town or country.

T. J. MOORE.

Lena, Miss.

Crystal Springs.

After five years of delightful work with the noble people of Senatobia we bade

them good bye, taking as a parting text the appropriate words, "When they desired him to tarry longer time with them he consented not, but bade them farewell," (Acts 18:20-21). We arrived in Crystal Springs on a belated train on Thursday 15th, and were met by many of the members of the Baptist church, a carriage was waiting for us and we were immediately driven to the home of Dr. Weathersby. A reception was given at his home by the Woman's Missionary Society, from 8 to 11 o'clock. This gave us a splendid opportunity to meet many members and friends of our new work. The evening was delightfully pleasant and because of their thoughtfulness placed us immediately under lasting obligations. Next day we began the ordeal of unpacking. Three servants were sent in to help us and soon we were in living shape. The many kindnesses which have been shown I must not undertake to mention. Our pantry was simply filled with good things, and many other substantial helps were given, such as matting for a room and hall, wood, drayage on furniture and moving expenses.

This noble church has already won our hearts and our gratitude to them is unspeakable. Until Saturday evening we were cared for by Dr. and Mrs. Weathersby, their sweet hospitality and the warm reception on the part of every one and the cordial welcome to this church made us feel at once at home. Our morning service on Sunday was dispensed with because of the death of a noble Christian woman of the town, member of the Presbyterian Church. At night our church was full and our opening service a good one. May the Lord's work by our coming, be rich in blessings to this people and mutually may our labors in good works abound.

Fraternally,
W. E. ELLIS.

Notice!

To those who may be interested in the welfare of the Theological Society of Mississippi College.

We have a good society but a poor library. It has not been built up any for a good many years.

The object of this notice is to ask any one desiring to contribute a book or books as they see fit to the building up of this library.

There is hardly any one who has not a book that he doesn't especially need or one that he has mastered, that will not be of benefit to some one else. If you have not the books, money will be gladly accepted.

We have one of the rooms in the cottages equipped for our library and the books will be taken care of. It isn't as it used to be; the man that gets a book now is held responsible for that book until it is returned. I hope this will be a gentle reminder to those who have taken books from the library and have neglected to return them, and that they may send them back at their earliest convenience. Many thanks.

Send all packages containing books or letters containing money to
A. H. CLARK, Cor. Sec'y.

Repentance—The Divine Method.

There seems to be a divinely appointed procedure by, or through, which the transition of the spiritually dead and lost sinner, from death to life; from guilt and condemnation, to justification and salvation is permanently effected. From a somewhat careful study of the Scriptures, it appears that this important procedure can best be characterized by the Bible term of repentance, for this word in its original meaning and use evidently contains or implies practically that is embodied in that action. With this understanding I have set the heading of this paper, "Repentance—The Divine Method," to indicate the theme for the present discussion. In proof that this is the Scriptural view, I submit that when in the Baptist came "a prophetic sent from God" to "prepare a people made ready for the Lord," he used "repentance" whatever that act might imply, as the method by which it was to be accomplished, saying to the people "repent ye for the kingdom of heaven is at hand." Then again, the Lord Jesus the Christ, the anointed High Priest, the Savior of men, the Lord of all, when he began His work of regeneration, used the same method, for after referring to His baptism in the Jordan by the same John and His temptation in the wilderness by the devil, Matthew says, (Matt. 3:17) "From that time Jesus began to preach and to say repent ye: for the kingdom of heaven is at hand."

Now this was all done because it was a part of the divine plan through which sinners were to be saved, for Luke (24, 46, 47) says, "It behooved the Christ to suffer and to rise from the dead the third day; and that Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Then among our Lord's last utterances (Matt. 28, 19), in the great commission which is in fact the organic law of His churches He says, "go ye therefore and teach all nations," etc., which teaching evidently was to include His own well ordered method of "repentance," for on the first occasion for the apostolic exercise, or enforcement of that divine order, (which was on the day of Pentecost,) Peter, with the sanction of all the others, announced to the awakened people, "repentance" as the divine method through which they were to be converted and saved.

Now, if view of the universally accepted axiom that "the Scriptures do not contradict themselves," the conclusion must obtain that the great and divinely appointed method of "repentance" contains in itself, always either understood or implied, whatever is actually needed on man's part in what we call conversion and salvation. If it should transpire that some one asks, "what then about faith?" I would answer that "faith," while it is that which makes "all things possible to him that believeth," is only a factor, yet a prime factor even a paramount factor, in the process or method of "repentance," for a word, it is the final enabling act and saving clause which com-

pletes once for all the great transaction of the sinners present, perfect, and eternal salvation, as through it, he is joined to the Lord, and they two shall be one forevermore. What then is "Repentance?" Well then,—

1. First of all, a few words relating to definitions: The English word, "repentance" as occurring in the New Testament, is taken from two Greek words without (in the English) any mark or sign to distinguish a difference in their derivation or meaning. These Greek words are *Metamelomia* and *Metanoeo*. The former is taken universally in the Book to indicate an temporary change of thought or action, while the latter, in all of its more than fifty occurrences, suggests a complete and permanent change of thought and action—the first—a casual regret, or quitting, the other a final reformation of thinking, purpose and action. *Metanoeo* then, is the word invariably used in the Greek New Testament when evangelical repentance or turning to God through Christ is the question at issue. Repentance then, in the sense of a permanent change of views, disposition, purpose, and conduct is the theme that claims our attention at the present time. But technically speaking, is repentance the beginning? and faith the end of the process? or are both so intertwined as to make them essentially one, and in so far interchangeable and to mean one and the same thing? Well, we shall see.

Repentance seems to be made up of certain elements or conditions. What then we ask are those conditions?

1. Well, there is a conviction of sin. This includes (1) a knowledge of what sin is, i. e., the "transgression of the divine law," in any matter or manner of wrongdoing, in unbelief, whether it be dissolute living, a substitution of self-righteousness for God's righteousness, or the reliance upon any other theory or scheme of religion for salvation instead of that one that glorifies God through faith in His Son Jesus the Christ. One must know sin thus, in order to be sure that he is a sinner, and at enmity with God. He must also know to this end that God's law prohibits all such pastime or action toward Himself and condemns to severe and eternal penalties all who are found so doing.

(2.) This conviction includes also in a pungent sense, a consciousness of personal guilt and unworthiness on account of being in the condition and practice of such wrongdoing and not accepting God's offer of pardon and life in Christ Jesus. This consciousness of guilt is somewhat analogous to the experience of the man who knows that he is a thief yet has pleasure in the practice and proceeds of his roguery, until the sheriff brings him into court, to trial and to conviction, when his doom is pronounced and he realizes that his punishment is fixed and certain. Under such conditions a knowledge of sin speedily ripens into painful conviction, bitter consciousness of guilt, and hopeless despair.

2. There is, I think, also a pungent sense of sorrow and regret in realizing that this is the real situation. (1.) Because of its direful consequences and (2.) Because it

is so offensive to God, whom the sinner has come to realize is the one who is the author of his being and upon whom he is dependent for all good, and in whose hands is his destiny for time and eternity. In this latter sense it may be right be called a "godly sorrow" that leadeth not to be repented of, and therefore ripens into a deliberate and distinct willingness to abandon the former life of sin, or self-righteousness, or false religion, and this brings him to another condition to true repentance, which is (3.) a deliberate and determined purpose to forsake the old and evil relations for the new and better and higher hope. Such a purpose has in it much more than a mere inclination or even a strong desire, it has the force of a fully liberated and unbiased will and a resolute and an invincible determination to forsake all the past life. Now, all of these things to wit: Conviction, godly sorrow, and a determined purpose of heart is—what shall I say? Well, surely this if repentance is God's method to pardon and salvation, and if "repentance" in itself, is a "change" throughout, then it is a change from what to what? Is it not from the condition of being out of Christ and out of favor with God, to being in Christ and in favor and harmony with God? If so, then the method is a success and the process complete only when the convicted, regretful and purposeful sinner turns to and accepts Christ by faith as his only and all-sufficient and eternal Savior and thus the "change" described by "repentance" is happily consummated. Repentance then means a change, a stupendous transformation, which change includes a turning from, and an abandonment of, sin—self-righteousness and all ungodliness, as in God's sight and in relation to His holy law, and at the same time a turning to and an acceptance of Christ Jesus as God's all-sufficient and acceptable righteousness wherein the changed sinner stands complete, justified and saved.

In love,

A. HACKETT.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 218 East Capitol Street. When in the city do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

Jan. 22,

1903.

Logical Service.

Christians are in the world for a purpose. This needs to be emphasized again and again, for many of the redeemed seem hardly cognizant of this vital truth. Man's chief end should be, as it is intended, to glorify God. The followers of Jesus are to live for Him who loved them, and gave Himself for them. This is the burden of Romans 12:1. The Spirit, through Paul, uses "Beseech," in His endeavor to awaken to faithfulness the saints of the Lord. This word bespeaks much earnestness, for it is not His to go even further and say "I command?" Behold the Son of God, the King immortal, stooping to the level of human creatures, entreating, begging, beseeching, that they glorify God in their bodies! Surely it must be a matter deeply felt by our Master—a matter of much concern, that His brethren live for God.

"Beseech" is "Parakalo," the same word, slightly changed, as "Paraclete," which is used by our Savior to designate the Holy Spirit, the Comforter. So with all the power of the Holy Ghost; with the tenderness of the Comforter, comes this entreaty, "Oh Brethren, I beseech you" to present your bodies a living sacrifice.

What kind of sacrifice, and of what? Oil, rams, calves? No, no—your bodies! God wants our hearts; then He wants our bodies. He desires us not only to believe in Him, but live for Him. This sacrifice is a complete, a thorough one. "Bodies." Not eyes, that we may see only the beautiful; nor feet, that we walk the narrow way, but body—all. Every thing a man has is traceable to his body. Has he money? His brain or hand made it. Is he an author, his wits dictated his works. So to give one's body, is to give one's all. That's what our Father wants.

"A living sacrifice," not a dead one; God doesn't want dead things; He is the God of life. The only dead object ever pleasing to Heaven, was the dead body of Jesus on the cross for man's sins. Jesus has died, let us live! Yea, indeed, live sacrificially for the sake of the Kingdom of Heaven. "Holy"—"This is the will of God, even your sanctification." As the vessels in the temple were used only for righteous purposes, so let the Children of God in a holy way, as living workers, dedicate themselves as vessels, "meet for the Master's use, and prepared unto every good work."

What sane Israelite would have brought as a sacrifice to Jehovah, a lame, sickly, unclean lamb? Brethren, Brethren, do we love Jehovah any the less, that we should carelessly bring Him impure, half-hearted lives, and offer them to Him as a gift well-pleasing?

Lay upon the altar your body for God, but have care it is a holy sacrifice to a holy King. What is the impulse to thus sacrifice? Is it fear of punishment? Nay, verily. "I beseech you therefore." Wherefore? "By the mercies of God." Ah! Then we are to live, as sacrifices, for Him because He has been merciful to us? That is it. "The love of Christ constraineth us." That is why the Spirit does not use com-

THE BAPTIST.

mand instead of "Beseech." The free children of Heaven's King do not have to be commanded. They have a new heart to which an appeal can be made. No need for harsh voiced overseer to crack his whip over their heads, threatening this or that, upon disobedience. Only say, "Brethren, remember God's mercies; for this reason do thus and so." And the truly redeemed will do it. I pin my faith to the children of God.

Already this is too long, and I have not begun. Suffice this: "Service;" "reasonable service." Some say "rational service." I prefer "logical service." And why? First, the word, "logiken"—"logic-al;" next, by all true, logical reasoning, on the hypothesis of the redemption of Jesus, the one inevitable conclusion is this: Who accepts the gift of God is henceforth and forever, honor-bound to live a life of demonstrative gratitude. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

I beseech you to do this, Brethren; for this is your logical service.

A happy and useful New Year, to the saints. W. A. HAMLETT.

Rockdale, Texas.

Meridian Matters.

We began the new year with sadness—the death of Mrs. Minnie Slay, a member of 41st Avenue Church. I send a short obituary. Minnie was a member of my Sunday School in the First Church, in her early childhood. Her mother was then a member of the First Church, and now her daughter, Motie, is a member of 41st Avenue, as well as her mother, Mrs. M. M. Thompkins.

The next thing in order was of a different character—the joy of Seventh Avenue for the gift of literature and Bibles from the Sunday School Board, at Nashville. Though the weather was unfavorable there were sixty-four out at the Sunday School, the first Lord's Day in the new year. Pastor Covington was present with visitors W. A. Roper, who is to give half his time to South Side, and Senator C. C. Dunn.

Then comes Bro. Fred. Hale to hold a meeting at the First Church. He is a live man and a true gospel preacher. His sermons are pointed and "hew to the line." That he is doing good there can be no question; the full results may not be immediately seen; but they are sure. At least that is the opinion of this scribe who believes in leadership in all departments of church work.

Lastly, another sad, very sad thing—the violent death of Mrs. Minnie Boyd at her home, in this city, on the 8th inst. There is a mystery about her death. She was discovered nearly burned to crisp, with no evidence as to how she caught fire. For some time she had been in very bad health. She was a member of 41st Avenue Church and was highly esteemed. A husband, also a member of our church, and little daughter are left in deep grief, as well as relatives in Scott county, this State.

L. A. DUNCAN.

An Up-to-date Church.

Dear Baptist—

I have just received Bro. Scarborough's definition of an up-to-date preacher. I see in this week's BAPTIST some brother wants to know what an up-to-date church is. I will answer.

An up-to-date church is one whose members do not read the Bible much, and do not believe much of what little they do read, and do not read THE BAPTIST at all, nor any other religious literature, and they have Deacon Spriggins for a leader, and he is all the time busy at work, trying to get an up-to-date preacher for the church, and he succeeds.

Spriggins announces around how the world and the Mormons like the preacher, and he finally hints that they do not like him much. He begins to talk among the brethren, and tell them he thinks they would do well to get another pastor. So he gets the church to unite on an up-to-date map to help in the big meeting; and just as he comes, Spriggins gets him to go home with him, and tells him that the church wants him to be their pastor.

Up-to-date gets Spriggins to see the brethren and all works well, and up-to-date is called. He comes and goes to work to build up the church. Deacon Spriggins and all are well pleased for a while, till up-to-date begins to reprove the deacon for some of his tricks, and then his work is at an end, and the same work is to be done over again.

I know of two or three up-to-date churches and preachers.

J. M. RITCHIE.

Why?

In your reference to the success of Dr. Len G. Broughton, at Gaffney, South Carolina, in THE BAPTIST of December 11, you make this remark:

"There is still power in the gospel to convert and hold even strong minded business men."

If it is true, as stated, that the power to convert is in the gospel, why is it that numbers of preachers who preach the gospel in its purity, making it so plain as not to be misunderstood, do not meet with the same success as Dr. Broughton?

I would be very glad if you, or some of your correspondents would explain or account for this.

Yours fraternally,

J. R. SAMPLE.

Summit, Miss., Jan. 4, 1903.

To Clerks of Associations.

DEAR BRETHREN:

My work as statistical secretary of the State Convention depends largely upon you. Out of the fifty-three associations in the State I have received only ten copies. I have a copy of each of the following associations: Central, Chickasaw, Fair River, Lebanon, Louisville, Columbus, Pearl River, Oxford, Sunflower and Zion. Brethren of other associations, will you please send me minutes of your associations at once?

Fraternally yours,

S. G. COOPER.

Canton, Miss., Jan. 13, 1903.

NEW BOOKS ADDED TO OUR STOCK.

- Riley's History of Mississippi.
- Heaven, Expression and Personal Magnetism. Prof. Booth Lowrey. 55.
- The Man Christ Jesus. R. E. Speer. 75.
- The Man Paul. R. E. Speer. 75.
- Remember Jesus Christ. R. E. Speer. 75.
- The Principles of Jesus. R. E. Speer. 1.00.
- The 20th Century Bible. In 3 vols. 1.80.
- Red Letter Testaments. 1.00 to 1.50.
- The following 22 Booklets are for small children and will not fail to give satisfaction:
- Mother Hubbard. 30.
- Heaven and Hell. 30.
- Little Puppets. 30.
- Robinson Crusoe. 30.
- Who Killed Cock Robin. 30.
- Jack and the Beanstalk. 30.
- The Story of Moses. 20.
- The Story of Daniel. 20.
- The Story of Joseph. 20.
- The Story of David. 20.
- Christ Walking on the Sea. 20.
- Christ Feeding the Multitude. 20.
- Christ Healing the Sick. 20.
- The Raising of Jesus' Daughter. 20.
- The Lost Sheep. 20.
- The Prodigal Son. 20.
- The Good Samaritan. 20.
- The Draught of Fishes. 20.
- The Marriage of Cana. 20.
- The Ten Virgins. 20.
- The Sower. 20.
- The barren Fig Tree. 20.

Rev. R. A. Kimbrough.

Rev. R. A. Kimbrough, of Shelbyville, Tenn., has accepted the call of the First Baptist Church of Tupelo, and will occupy its pulpit for the first time on Sunday morning, February 1st, prox.

Rev. Kimbrough is a young and active man, being about thirty-four years of age. He is a graduate of the Southwestern University of Jackson, Tenn., a Baptist institution of high class and standing. For four years he occupied the chair of Latin and Greek there, which position he resigned to accept the pastorate of the Baptist church at Shelbyville, Tenn. He is also a graduate of the theological school at Louisville, Ky. His wife was Miss Martha Conn, of Corinth, Miss., a graduate of the famous school at Blue Mountain, Miss., who has many schoolmates and friends in this city.

Mr. Kimbrough is a minister of fine reputation and is splendidly endorsed. I trust the good people of Tupelo and vicinity will accord him that warmth and cordiality of reception and that generous support to which he is entitled.

JOHN C. READ.

The Baptist Church at Tupelo has called him for all of his time. This is the first time they have ever had a pastor for all of his time.

Query for Bro. Sproles.

Please give the chapter and verse in the Scriptures where it is said that "Christ took upon Him our nature."

J. C. FARRAR.

The Forbidden Judgment.

Our Lord's teaching in the Sermon on the Mount about passing judgment upon others has given no little trouble to some Bible students. In Matthew 7:1 He says plainly and emphatically: "Judge not." This seems to be an absolute and unconditional prohibition of all judgment, and of universal application. Do not sit in judgment upon men, either as to conduct or motive, not even if you desire and expect the verdict to be favorable. Do not be any kind of judge of any man under any circumstances.

Is this what our Lord means? Does he forbid all judging? Does he mean to say that one is never to form and express an opinion concerning the character of a man, based upon discrimination of his words and deeds? Are we to pass through the world indifferent to our moral surroundings, without appreciating and commending the good, or reproaching what is bad? That is unreasonable and impossible. It is an essential part of our moral nature to have opinions and convictions touching moral qualities, approving the true and pure and good, and condemning the false and corrupt and evil. Judgment, discrimination, is an inborn and inalienable power, a distinguishing prerogative of man. It is absolutely essential to the performance of the duties which our Lord enjoins, even in this discourse.

What then does Jesus mean when He says: "Judge not?" Plainly this, devout and wise teachers say: "Do not be unkind and harsh and censorious in your judgment. Criticism you cannot prevent even in yourself. But do not be a carping, unjust, unsympathetic fault-finder, seeking to discover the faults of another that you may expose them and condemn him. Be kind and wise in your judgment. Look at his circumstances, live his life, feel his burdens, sink in his falls, sympathize with him in his struggles to rise and stand. Do not aim at condemnation, but seek his reformation, in your judgment." Such a construction is warranted by the setting of this prohibition.

The reason given for it is interesting and instructive—"that ye be not judged." By other men? That is the way the world goes. Reciprocity is the law of its best people. Its Golden Rule is: "Do unto others as they do unto you." Many act on David Harum's version: "Do unto another what you think he is going to do to you, and do it first." As a general rule, men will use the same measure toward you which you use toward them.

"That ye be not judged." By yourself? Is it not true in general that when one unkindly and maliciously suspects another of evil motive and conduct and desires his condemnation he does so because he would himself under the same circumstances do that which he charges upon another, even though he may not be conscious of the spring of his censorious judgment? Then our Lord would mean: "Do not judge, for in so doing you would pass sentence upon yourself."

Evidently His teaching is another and deeper. He who is unjust and unkind and harsh in his judgment of his brother cannot expect kindness and tenderness in the judgment of the great Father of us all. He who is unmerciful towards man shuts up the merciful channel of God's love which is seeking to reach sinful man in kindness and salvation. "Blessed are the merciful, for they shall obtain mercy."

That our Lord does not forbid all judgment is evident from His instruction to His disciples to have regard to the character and conduct of men in delivering His message, in dispensing the rich sustenance and beautiful ornaments which His love has abundantly provided, and His grace so freely offers. "Give not that which is holy unto the dogs." Men of canine appetites and disposition have no desire for and will not receive holy food from the sacred altar. "Neither cast ye your pearls before swine." Men who wallow in the mire of iniquity, who care for nothing but food and drink and ease, cannot appreciate and will not receive the jewels of holiness and righteousness. Indeed, they will turn on him who offers them and rend him with cruel fangs. This duty requires judgment, close scrutiny, sharp discrimination, decided opinion in order to its performance.

Unkind and harsh judgment is generally one-sided. It is an *ex parte* judgment, a decision reached on the testimony of only one party. In the case under consideration the party absent from the court of judgment is the person himself who passes sentence upon another. Is not this the sin which our Lord forbids? "Why beholdest thou the mote that is in thy brother's eye, but dost not see the beam that is in thine own eye?" The evil condemned is not a vision of another's mote, but blindness to one's own beam. If you would be wise and kind and discriminating in judging others, you must be clear-sighted and exacting with yourself. But I must reserve, "How to correct the faults of others?" for another article.

I am sure this discussion is timely. Men, even the disciples of Jesus, are unjust and unkind towards their fellow-men, towards their brethren in Jesus. It is evident in conversation. Two men seldom talk together without arraigning and denouncing someone, passing sentence upon his conduct and ascribing evil motives unto him when he seems to do good. We need to give heed unto the instructions of our Lord and His Apostles. Beloved, let us lay to heart what they say. "Judge not." Be kindly affectioned one to another." Love, thinketh no evil." "Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice: and be ye kind one to another." H. F. S.

The Home of Grant.

EDITOR BAPTIST.—It has been a long time since I gave any report of my experience. Having been called to other parts, I gave my time to my adopted Texas. Now that I am on the wing, I turn to my old haunts. True, I was born and raised—

six feet-three in Tennessee, but I could have been born in Mississippi,—if I had had a mind to.

In November I was called from Higginsport, Ohio, to Texarkana, Ark., on account of Mrs. Hailey's illness. She was nigh to death of nervous prostration, but, thanks to the Lord and Osteopathy, she was able to come with me here January 1st, and seems about as robust as ever, and almost free from ailments of twenty years' standing.

This is one of the oldest towns in Ohio, but has only about 1,000 inhabitants. Most of the houses are built right out to the pavement and have the sitting-rooms on the South side, which arrangement has been very satisfactory for the days past, for on the night of the 4th a snow storm struck us and ranged with intermittent fury for four days. However, the snow was fine thin, so not very deep. On the night of 9th or 10th a slow rain fell and froze. Then the mercury dipped to zero staid till we are so used to snow, ice and cold that we have almost quit talking about it.

Think of holding a meeting in such weather. We had a fine beginning, three having joined the first two services, which equaled both the Campbellites and Methodists with two to spare, though they had their meetings in the fall which was as fine in this country as I ever saw anywhere. The weather is just now breaking and I am just getting my congregation back, but I must leave in the morning for Baltimore, to join my partner, T. T. Martin, with whom I have been at work since August. He is now preaching at 4 p. m. every day to a mass meeting from twenty Baptist churches in Baltimore, and at a different church every night. I begin a separate meeting there Sunday.

I started to tell of Grant's home. He was born in this (Clermont) county and lived in this town. His house still stands on Maine street, but his ten-yard has been torn down. The house is a small two-story brick with framed shed addition, the main front having been torn down. The citizens do not seem to think it any special credit to have had him as a fellow-townman.

J. F. HAILEY.

Bethel, Ohio, Jan. 1903.

Cost of Serving the Devil.

Did you ever think of it? Did you ever try to itemize just a few things in the service of Satan's majesty for one year? In the use of intoxicating drinks the cost annually is 15,000,000 dollars. This does not include the vast sums in courts for the commission of crime nor the disasters in business and wreck of fortunes. Then it is estimated that 100,000 men yearly fall into a drunkard's grave. This number may be multiplied by at least five, that are directly or indirectly sufferers, from this besom of destruction, which would be 500,000. Nor is this all; 100,000 young men and boys are made victims to fill the places

of those who have reeled into perdition from the power of the flaming liquid.

Then there are gambling dens; yea, more, gambling in open fields with high-handed effrontery in a multitude of forms. What it costs in our country I have no means of estimating. But from its wide extent I suppose it would run into millions. The fashionable, social game of cards in the parlor has made many gamblers. Engaged in for past time, it wrecks multitudes for time and eternity. The passion for gaming is on the increase. It is fascinating in influence and damning in the sequel.

Not to mention theaters, base-ball, the race-track and shows, it may be timely to devote a little space to dancing. Even some professed Christian people—not a few either—argue that there is no sin in dancing; and such lend their presence at balls, and not unfrequently take a part. It, like cards, is fascinating; but more bewitching, exhilarating and exciting to the animal nature. Its devotees are on enchanted ground, lingering under the shade of the poisonous upas tree. Does it cost anything? Is there good in that which, through long hours of night, taxes to exhaustion physical strength, with not a hairs breath of improvement to head, heart or limb? Is that not costly which is so bewildering as to dissipate almost all serious thought, creating disinclination for moral and mental improvement? Then it costs some money. One small town in the Delta was at a cost of over \$500.00 for a supper and music for a ball party. "There was a sound of revelry by night." Another very little place was out about \$40.00 for dances in a short time. Balls are common in the Delta and conversions few. Yet the Delta people are social, kind and intelligent; and not stingy. They need strong, intelligent and earnest evangelical preaching by men of large experience. It is an inviting field. More anon.

A. P. COPELAND.

College Tidings.

And now it is six! Just six more students that are needed in order to carry the enrollment of Mississippi College up to the long sought three hundred!

A large number of friends have sent in the money for their endowment notes since last week. I hope to hear from many more this week.

I enjoyed a great privilege last Sunday. It was my pleasure to preach for the first time in my life in the historic old city of Brandon. This is the capital of "the free state of Rankin," and is the home of governors, senators, congressmen, judges, and of women whose charms outshone the honors that crowned the men.

The people overwhelmed me with their cordiality, and even invited me to "come again."

Rev. J. R. Nutt is the beloved young pastor, and one brother assured me that I could preach "almost as well as Bro. Nutt."

Estin B. Chapman, another one of my

boys, has charge of the educational interests of Brandon, and I heard his praises sung by many of his patrons.

In my absence last Sunday, one of our worthiest young men, joined the church here for baptism. Our consecrated pastor reaches for the hearts of the boys, and God is honoring his earnest preaching. May there be many others to follow.

Hopefully,

W. T. LOWREY.

Clinton, Jan. 20, 1903.

South Side.

Sunday, the 18th, was a good day at South Side, Meridian. Good average congregations, good services, two received by letter.

Collection taken for State Missions amounting to \$63, with more to follow.

To be baptized at next meeting. Brethren much encouraged. New building in contemplation.

God be praised.

His servant,

W. A. ROPER.

Hermanville.

My work is difficult and complicated, but promising. I feel that the triumph of the enterprise here will be the triumph of Jesus Christ over selfishness and ingratitude in our hearts, and the glorification of the nobler virtues in us.

I never so keenly felt before what Paul meant when he said, "For me to live is Christ." His interest is my interest.

Lovingly and faithfully yours,

ELBERT S. POOL.

Ordination.

On Lord's Day morning, 18th inst., the following brethren were ordained to the Deaconship at Seventh Avenue Baptist Church, this city: T. A. Riley and J. R. Fuller. Elder W. T. Lumbley preached the sermon; Pastor Covington gave the charge and led in prayer. Elder J. R. Steinwinder presented the Bible, with appropriate remarks.

The little church deserves the sympathy and aid of the denomination. It is located in the midst of factory people, including about seventy Baptist families. A live Sunday School is kept up regularly on Sunday afternoons.

Help is kindly extended by the State Board, and Bro. Frost, of the Sunday School Board, at Nashville, has been very generous. What is now most needed is a neat house of worship. That in use is rather rough and entirely too small.

Our Methodist friends have begun arrangements to occupy the field; the Presbyterians have a small Sunday School, and the Salvation army has built a large house—practically surrendered to the "holiness" folks for a morning school. Yet there are comparatively few families in the field outside of Baptists. Shall we surrender?

L. A. DUNCAN.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

panion. Helen's jealousy caused her many secret tears, but her better judgment at last came to the front and she acknowledged to herself how foolishly she was behaving.

"But I can't help it, mother, I can't help it," she sobbed, with her head in her mother's lap one night, "I do so love Mona, and she was always fond of me until this girl came, and now—now, she never has any time for me." "My dear, do you treat her just right? Have you acted Christian-like in this little trouble? Mona is doing a Christian's duty, while you, my dear, pout like a spoiled child. I am glad that you see your mistake, Helen dear, but you must also set about to remedy it. Do your part, and I'm sure Mona and Bessie will gladly be friends with you."

The next morning, upon entering the school yard, Helen was met at the gate by one of the girls, who told her in a frightened whisper of an awful accident which had happened to Bessie Gerod. "The poor little thing was on her way to school when a pair of frightened horses came dashing madly down the road, and, in the awful excitement which followed, the child was not seen until she was found all mangled and bleeding among the excited mob. Mrs. Whitmore has dismissed school for the day, and has hastened down to see what can be done, for the poor mother is said to have completely lost her mind from the dreadful shock."

Helen's face grew white, and a chill swept over her from head to foot. "Heaven forgive me!" she moaned, "O, that I had not acted so! Where is Mona Lee?" she asked suddenly. "With Bessie," was the brief response; "she will not live another hour, the doctors say, and Mona of course will be found by the bed side of her friend."

Without another word, Helen left the premises and started at a rapid pace for the home of Bessie. "If only I can gain a word of forgiveness from her for my haughty pride," she sobbed to herself. She reached the small cottage which was Bessie's home, and entered softly, to find Mona Lee bending tenderly over a frail form stretched upon the bed, while on the opposite side knelt her teacher, fondly caressing one small hand. Helen paused a moment, but, upon re-

ceiving a smile and a nod from Mrs. Whitmore, she slowly advanced and placed her arm about Mona's shoulders. "Am I too late?" she whispered brokenly, while the tears fast filled her eyes, but even as she spoke, Bessie's blue eyes opened and rested upon her, while a smile slowly curved her lips. She could not speak, but a glad light shone in her face, and Helen felt that she was more than forgiven though no word was spoken.

'Twas a sad day for the girls when they all assembled in the school room several days later. A vacant chair beside Mona Lee reminded them of a pale-faced, timid child who had entered their midst but a few short weeks past, whom they had so rudely received, and who was now quietly and peacefully resting in the arms of the "Good Shepherd." In their kind teacher's face seemed a gentle reproof, and Mona seemed mourning for her little friend. The entire class felt ashamed of their previous conduct, and Helen Prair had acknowledged, with her arms about Mona, how sorry she was to have allowed jealousy to rule in her heart.

"I shall strive in the future to act as you have acted, dear, and to remember to 'Do unto others as I would have them do unto me.' I shall never again forget the 'Golden Rule,' Mona, for your beautiful example has taught me a lesson," and to the glad surprise of her sweet Christian teacher, and all who knew her, she kept her promise. Mona's influence was felt.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P.O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamer, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

300

first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!
Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,

Goodman, Mississippi.

THE HOME.

Mona's Influence.

Mrs. Whitmore's private school consisted of a large class of young girls, whose bright faces and merry laughter, each day filled the home of this lonely woman with sunshine and gladness. She loved her work and her girls, and being a lovable little Christian woman, won the hearts of her class in return. Every one loved, admired, and pitied the dear little cripple who was always cheerful and happy, despite her affliction and the many trials she had suffered. Her Christian spirit shone forth only the brighter and stronger after each trial she had been through and won.

Her school had just begun one morning when she was summoned from the room, to be absent some length of time. The girls were anxious to know what could detain her so long, and whispered among themselves, each anxious to give or gain information. "I can tell you all," announced one of the girls in a saucy tone. "She was the largest of the class. 'Tis to see that new pupil. She is unable to pay the tuition, and whose mother takes in washing. Mrs. Whitmore offers to give her the course free," and, with a peculiar smile, speaking more than words, she resumed her seat just as the door opened admitting Mrs. Whitmore, who, led by the hand of a slender, delicate child,

stood before her, pleading tones, for she feared that among her flock of little ones Satan had planted the seed of false pride and jealousy in the hearts of a few, and so wished to clear her garden of weeds, ere they took root too deeply. "My dear class, I bring into your midst another scholar, and friend, whom I trust to be welcomed by you all. Her name is Bessie Gerod. Will some of you find her a seat and put away her hat?"

Every one immediately looked to Helen, the leader of the class, and to the girl who had announced the little stranger's coming; but Helen's eyes were upon her Bessie, and she made no movement to become the new comer. Helen had taken the lead in all things in the school room, and was quite a favorite among most of the girls. She was a jolly, sweet, cheerful girl as long as everything went to please her, and while the girls hung around

her in loving obedience to her every wish, but one must not oppose her, nor desert her ranks, if she did not wish her displeasure.

When Mrs. Whitmore called upon some one to greet the little girl, whose timid eyes filled with tears upon being ushered into the large open room, full of strange faces, not one of which smiled upon her, the class naturally turned to Helen, and all seemed unable to move without her until, from the rear of the room, came Mona Lee, the acknowledged beauty of the school. Her grave dark eyes rested a moment upon the frail form of Bessie, then met those of her teacher, bent upon her in love and admiration. A bright smile broke over her face, making her lovelier than ever, and she quickly extended her hand to the timid child and spoke in sweet, earnest tones, welcoming her in the name of the class. She then led her to a seat beside her own, and assisted her throughout the day with her lessons.

After school had been dismissed that afternoon, Mona Lee lingered to talk with her teacher. "Mona, my dear little girl," said Mrs. Whitmore, caressing the dark curls, "it made me very happy, to see you act so bravely today. I am grieved to find that Satan has indeed visited my sheep, and left his mark upon some. We must work hard and faithfully, child, to undo the harm that has been done. I am glad my little Mona has not forgotten the Golden Rule," and she imprinted a kiss upon the child's pure lips. "Do your duty always my dear, and leave the rest with the Lord. Tomorrow may prove a better day for us; we shall hope so."

That night, Mona confided the trials of the day to her mother, as she sat in her accustomed place at her mother's feet, preparing to read aloud. Mrs. Lee kissed her daughter lovingly as she finished speaking, and expressed her joy at finding her little girl the brave, true-hearted child she knew her to be. "I've an idea, Mona, love," she re-

FREE RHEUMATISM CURE

To all sufferers from Rheumatism I offer, free from any charge whatever, a trial of my positive "Home Cure for Rheumatism." You use it at home without inconvenience of any kind. No matter how long standing your case, nor how many "stretches" you have tried, I can prove to you that my "Home Cure" never fails. A trial costs you nothing.

MARK H. JACKSON, 937 Univ. Bldg. Syracuse, N. Y.

marked after a few moments' thought; "you must bring your new friend to see me. As for your lunch on Saturday, as you expect several of your other school-mates. It will be a good way in which to bring her into your circle. Your friends will not slight her upon seeing that you treat her as your equal." "O, mother, how lovely!" she exclaimed. "I shall do so, and poor little Bessie shall not feel badly either because she has no pretty dress to wear, for I intend to have the girls come in their school day dresses, so that we can have a jolly good time playing."

Mona was delighted with her new plan, and soon it was whispered throughout the school that Bessie Gerod had been invited to Mona Lee's select tea, the following Saturday. "Well, I wonder what will happen next. I can't understand why Mona insists upon being on such intimate terms with that girl," said Helen, who described Helen Prair's ranks and Prair pettishly. "There they go,

now, arm in arm, across the grounds. Such a plain—'Hush!' whispered one of the girls; 'she will hear you, and Mona never would forgive any of us if we should wound her. Remember that she is Mona's friend.' 'I don't care if she is,' answered Helen angrily, 'Mona should not make friends of such a poor girl.'"

The truth was, Helen was jealous of Mona's new friend. She was not a bad girl, but false pride and jealousy made havoc in her heart, and with all her faults, she loved Mona Lee. It hurt her pride, as well as her heart, to see this poor, plain Bessie Gerod so completely win Mona from her. What was there in the delicate features of the poor, plain woman's child to attract the rich and beautiful daughter of Edward Lee, the wealthiest merchant in town? It was a question which puzzled all the girls, but one by one they described Helen Prair's ranks and Prair pettishly. "There they go,

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure and general prostration.
For fever, chills, debility and all febrile diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50 cents and \$1.00 a bottle of drugists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis.
25c. at Druggists.

FRESCO SYSTEM

LOW ONE WAY COLONIST RATES.

October 21, November 4 and 18, December 2 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas,
Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNELL, Div. Pass. Agent,
MEMPHIS, TENN.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

panion. Helen's jealousy caused her many secret tears, but her better judgment at last came to the front and she acknowledged to herself how foolishly she was behaving.

"But I can't help it, mother, I can't help it," she sobbed, with her head in her mother's lap one night, "I do so love Mona, and she was always fond of me until this girl came, and now—now, she never has any time for me." "My dear, do you treat her just right? Have you acted Christian-like in this little trouble? Mona is doing a Christian's duty, while you, my dear, pout like a spoiled child. I am glad that you see your mistake, Helen dear, but you must also set about to remedy it. Do your part, and I'm sure Mona and Bessie will gladly be friends with you."

The next morning, upon entering the school yard, Helen was met at the gate by one of the girls, who told her in a frightened whisper of an awful accident which had happened to Bessie Gerod. "The poor little thing was on her way to school when a pair of frightened horses came dashing madly down the road, and, in the awful excitement which followed, the child was not seen until she was found all mangled and bleeding among the excited mob. Mrs. Whitmore has dismissed school for the day, and has hastened down to see what can be done, for the poor mother is said to have completely lost her mind from the dreadful shock."

Helen's face grew white, and a chill swept over her from head to foot. "Heaven forgive me!" she moaned; "O, that I had not acted so! Where is Mona Lee?" she asked suddenly. "With Bessie," was the brief response; "she will not live another hour, the doctors say, and Mona of course will be found by the bed side of her friend."

Without another word, Helen left the premises and started at a rapid pace for the home of Bessie. "If only I can gain a word of forgiveness from her for my haughty pride," she sobbed to herself. She reached the small cottage which was Bessie's home, and entered softly, to find Mona Lee bending tenderly over a frail form stretched upon the bed, while on the opposite side knelt her teacher, fondly caressing one small hand. Helen paused a moment, but, upon re-

ceiving a smile and a nod from Mrs. Whitmore, she slowly advanced and placed her arm about Mona's shoulders. "Am I too late?" she whispered brokenly, while the tears fast filled her eyes, but even as she spoke, Bessie's blue eyes opened and rested upon her, while a smile slowly curved her lips. She could not speak, but a glad light shone in her face, and Helen felt that she was more than forgiven though no word was spoken.

'Twas a sad day for the girls when they all assembled in the school room several days later. A vacant chair beside Mona Lee reminded them of a pale-faced, timid child who had entered their midst but a few short weeks past, whom they had so rudely received, and who was now quietly and peacefully resting in the arms of the "Good Shepherd." In their kind teacher's face seemed a gentle reproof, and Mona seemed mourning for her little friend. The entire class felt ashamed of their previous conduct, and Helen Prair had acknowledged, with her arms about Mona, how sorry she was to have allowed jealousy to rule in her heart.

"I shall strive in the future to act as you have acted, dear, and to remember to 'Do unto others as I would have them do unto me.' I shall never again forget the 'Golden Rule,' Mona, for your beautiful example has taught me a lesson," and to the glad surprise of her sweet Christian teacher, and all who knew her, she kept her promise. Mona's influence was felt.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

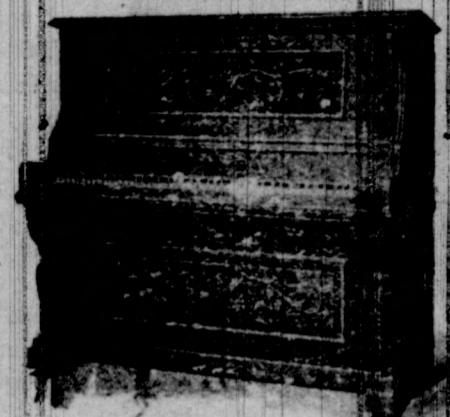
MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card, and we will mail orders will receive our prompt attention.

Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

300

first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!
Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLATON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,
Goodman, Mississippi.

Department.

W. F. PRICE, EDITOR.

Daily Bible Readings.

Monday 26. The commission given the seventy. Luke 10:1-24. Compare Matt. 10:1-16.
 Tuesday 27. Jesus upbraids unrepentant cities. Matt. 11:20-30. Compare Matt. 10:15.
 Wednesday 28. The good Samaritan. Luke 10:25-42. Compare Matt. 19:17.
 Thursday 29. The healing of the man born blind. John 9. Compare John 11:1-17.
 Friday 30. The good Shepherd. John 10:1-21. Compare Rev. 7:17.
 Saturday 31. Jesus at the feast of dedication. John 8:12-22. Compare John 5:1-9.

MEDICARY.

Sunday 1. Prayer Meeting. Decide Today. Hebrews 3:7-13.
 S. S. Lesson. Pent. Mt. Athens. Acts 17:2-34.

The Union of the Jackson Second Church had a very fine meeting Sunday afternoon. "The Young Christian in Training" was the subject. Lots of good preaching material in it.

Secretary Gooch writes that the Ellisville Union is taking on new life. They leave from 25 to 30 in attendance upon their meetings, and with their splendid leader, are doing good work. They have asked Secretary Leavelle to visit them soon.

It would be well for our Union to keep in mind that brother L. P. Leavelle is the Secretary of the B. M. P. U. as well as Sunday-school chairman, and represents both here and wherever desired. Make an engagement with him and then work up a good congregation to hear him. He will do you great good.

Greenview has no pastor as yet, but they keep their work going. Their Union has more than doubled its attendance "since the Oxford Convention," which is accounted for from the fact that Miss Luella Hendricks was their representative in attendance upon that Convention, and stored up enough enthusiasm to give their Union great assistance on her return.

There are about 100 other Unions that ought to report their doing in their department and do it at once—and then keep it up.

STAMMERING CURED.

We take pleasure in introducing to our people Rev. G. W. Randolph, of Jackson, Tenn. Bro. Randolph has acknowledged voice teacher of the South, hav-

ing been an inveterate stammerer himself, which fact, the people of Mississippi well know, for he has lived in this State many years, and since being cured of stammering—he has been a successful minister of the gospel, he has cured thousands of stammerers in the South, besides he has several voice schools, mostly in the South. The late Governor Stone wrote a great letter of praise, of Dr. Randolph, which our readers can find below, in fact, leading men as well as leading papers all over the South, are loud in his praise.

We do hope that every stammerer in the State will come and be cured, for what is life to any one who stammers?

Hand this to a stammerer. Remember the Golden Rule.

He is now at the Wright House, near the postoffice, Jackson, Miss., to cure all stammerers who may come to see him, for a few weeks, he will then return to Jackson, Tenn.

It affords us no little pleasure to commend in the highest terms the above named gentleman, who comes recommended to us in the highest terms from Richmond and other cities.

GOV. STONE'S LETTER.

I am pleased to introduce to the public and especially to stammerers, Capt. G. W. Randolph, of Tennessee, my native State, where I knew his father well. No man in all the land enjoyed a higher degree of confidence and respect than Major Randolph. Capt. Randolph is a man of good business attainments, and of high social standing. He is possessed with superior intelligence and large experience. He has ever been considered a man of truth and veracity. I knew Capt. Randolph when he was an inveterate stammerer, could scarcely make himself understood, but I am proud to state that he has discovered a method by which he cured himself and I am cognizant of many remarkable cures performed by him on others. No stammerer should hesitate to give him a trial, for he will cure the most inveterate in a few days.

Respectfully,

J. M. STONE,

Governor of Mississippi.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Filigam & Co., druggists. Mail orders promptly filled.

FOUR FREE FRIENDS FOR FARMERS

Our money winning books, written by men who know, tell you all about

Potash

They are needed by every man who owns a field and a pig, and who desires to get the best out of them.

They are free. Send postcard to GERMAN KALI WORKS, 608 N. 10th St., St. Louis, Mo.

Liver Pills

That's what you need, something to cure your biliousness. You need Ayer's Pills.

Want your moustache and beard a beautiful brown or rich black? Use

Buckingham's Eye

Sole agents at Jackson, Tenn., P. H. H. Co.

Gulf & Ship Island Railroad Company

QUICKEST AND BEST

Connects with all Trains in all Directions at all Junctions.

GULFPORT, HATTIESBURG, JACKSON, MISS.

DOUBLE DAILY SERVICE.

Short line between Jackson, Mississippi and the Gulf. Makes close connections with all trains for all points, at

GULFPORT, HATTIESBURG, JACKSON, MISS.

Two Through Trains Daily.

No. 2	No. 4
Leave Gulfport, 6:45 a.m.	Leave Hattiesburg, 10:10 a.m.
Arrive Hattiesburg, 2:00 p.m.	Arrive Jackson, 4:35 a.m.
No. 3	No. 1
Leave Hattiesburg, 8:15 a.m.	Leave Jackson, 11:15 a.m.
Arrive Gulfport, 11:15 a.m.	Arrive Hattiesburg, 2:00 p.m.

These trains are arranged with a view of making all desirable connections at ALL JUNCTION POINTS.

Parties can leave Jackson in the afternoon and reach Gulfport, Mobile and Northern points via Mobile.

Through train to Laurel leaves Jackson 9:00 a.m., arrives at Laurel 1:00 p.m.; to Lumberton and Columbia, leaves Jackson 4:00 a.m., arrives at Lumberton 12:40 p.m., and all Northern, Western and Eastern points, also via Mobile and Northern points, also via Mobile and Northern points, also via Mobile and Northern points.

1000 Mile Ticket

GOOD FOR ONE YEAR

For further particulars call on or address

Thos. P. Hale,

General Passenger Agent,

Gulfport, Miss.

Chas. A. Barber, M. D., SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat.

OFFICE, CENTURY BUILDING, JACKSON, MISS.

Sick Made Well; Weak Made Strong

Marshall's Elixir of Life Discovered by Famous Doctor—Scientist That Cures Every Known Ailment.

Wonderful Cures Are Effected That Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revived.

THE REMEDY IS FREE TO ALL WHO SEND NAME AND ADDRESS.

After years of patient study, and delving into the records of the past, as well as following modern experiments in the realm of medical science, Dr. James W. Marshall, 43 Hedges building, Fort Warren, Pa., makes the startling announcement that he has surgically discovered



DR. JAMES WILLIAM KIDD.

ered the elixir of life. That he is able, with the aid of his mysterious compound, known only to himself, produced as a result of the years he has spent in searching for the precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily achieving seem to bear him out. His theory which he advances is that of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by some doctors, have been restored to their families and friends in a perfect health. Rheumatism, neuralgia, indigestion, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, back-aches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis, and all sections of the throat, lungs, or any vital organs are easily overcome in a space of time that is marvellous. Partial paralysis, locomotor ataxia, dropsy, goiter, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all system diseases are equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the remedy for it will be sent you free by return mail.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Margaret Elaine Crisler.

Daughter of Dr. and Mrs. R. B. Crisler, died at the home of Mrs. Simpson, Flora, Miss., January 10th, 1903, age 22 months. Death comes alike to one and all. God, in His goodness, love and mercy, has seen fit to call from earth this beautiful, bright and sweet little girl. Little Margaret was the pride of her father's home and the idol of her mother's heart. Fond hopes and they of her future, when she should be a pure, noble, Christian young woman, but God saw otherwise and took from earth this beautiful little flower, thereby making heaven sweeter and more to be desired. Our deepest sympathies go with the father and mother as they will sadly miss little Margaret in their home. May they look up through their sorrows and trust in Him who doeth all things well.

J. R. NUTT.

Resolutions of Respect.

It was with a feeling of sadness that the Ladies Aid Society of Shelby Baptist Church was called together to adopt these resolutions on the death of Mrs. Florence Willoughby, who died December 13, 1902.

WHEREAS, God in His goodness has seen fit to remove from our midst our Sister and friend, Mrs. Willoughby.

Resolved, That our Society and church has lost a true member, her family a loving wife and mother.

Resolved, That we extend to her loved ones our most tender sympathy.

Resolved, That a copy of these resolutions be sent her family and be published in THE BAPTIST.

(MRS.) ALLEN,
(MRS.) V. E. ROBERSON,
(MRS.) NOKIE B. ROSE,
Committee.

Slay.

In Meridian, Miss., January 1st, 1903, Mrs. Minnie, wife of George P. Slay, late of Claiborne County this State, now of Fort Worth, Texas.

She was on a visit to her mother, Mrs. J. G. Thompkins, of this city, and seemed to be in moderately good health until about two weeks before her death. Her husband and his mother were summoned being faithful attendants at her bedside, till she passed away. A daughter in her teens and two little boys were left to mourn her loss. But she was a Christian of which fact she gave the brightest evidence to the last.

Just four days before Sister Slay died, she was 34 years of age. She was baptized to the fellowship of the 41st Ave. Baptist Church, by Pastor J. W. Lee, about ten years ago. Her mother grieves the loss of an only daughter, and the whole home family mourns the death of a member beloved beyond measure.

L. A. DUNCAN.

Mr. Mary Williamson.

I with sorrowful hearts that we, the members of the Woman's Missionary Society of the Winona Baptist Church, are called on to mourn the death of our last charter member, Sister Mary Wil-

hamson, she being at the time of her death a member of the Greenwood Church. Of this Mother in Israel we say, no more lovely Christian character ever lived, and her influence will ever shed its fragrance over the lives of those who knew her. Indeed, her life was a model one, and her example will ever prove a blessing to many. Therefore,

Be it resolved 1st, That since God in His mysterious providence, has removed from us our beloved sister, that we bow in humble submission to the hand that has afflicted us.

2nd, That we extend our heartfelt sympathy to the bereaved family, pointing them to Him who doeth all things well.

3rd, That a copy of these resolutions be sent to the family, a copy be spread upon our minutes, and a copy printed in THE BAPTIST.

MRS. LIZZIE HUNTLEY,
MRS. WILLIE HARRIS,
MRS. IDA TROTTER,
MRS. CLAUDIA WATTS,
Committee.

Miss Georgia Anderson.

Departed this life Dec. 30, 1902, aged 26 years, 2 months, and 12 days. She united her membership at Sulphur Springs Baptist Church, in 1892.

She was an earnest and diligent Christian, was loved by all that knew her. She was on the bed of affliction for 18 months, and bore her sufferings without murmuring.

She called her loved ones to her bedside and bade them all farewell. Her parting words were that she would sweetly fall asleep in Jesus' arms with joy.

She united her love with W. J. Cater in 1894, was a sweet, loving companion for 8 years. They had two sweet children to bless their home.

The once happy home is broken. The song has lost one strain—saddened hearts are bowed in sorrow, but our loss is heaven's gain.

By and by, there'll be no sorrow. When we cross the crystal stream, by and by, we'll meet our loved ones in that land of pure delight.

She leaves a host of friends and relatives to mourn her loss.

ONE THAT LOVED HER.

Conchatta.

Grace B. Neal.

Born at Xenix, Yazoo Co., Miss., on Nov. 12, 1882, and reared amidst the happy surroundings of her native home, died suddenly and unexpectedly on Dec. 29, 1902, at Rayville, La., whither she had gone to work, teaching school. She had spent the Christmas holidays at her home in Phoenix, and died ere she reached her Louisiana home.

In this act of a wise Providence, we are again reminded of the certainty of death, and that here we have no abiding place.

A beautiful and cheerful life has gone into an earthly eclipse, but entered into a heavenly existence that will be brighter, and she now realizes that while here on earth "not half had been told." The only daughter, the only sister in her home. At an early age she became a member of the Methodist church, remaining within its fold till the summer of 1898, when she united with the Baptist church, and there remained till her death.

She had many friends, and a large relationship, who will miss her, but none so much as her fond mother and only brother.

She had just entered upon a life of usefulness, and her hands and heart were

employed in a work where so much good can be and needs to be done, teaching and training the children.

Id hope of that eternal life which we now possess, we say farewell, Grace. "Till we meet again."

Her friend,
THOS. A. HOLLOMAN.

Married.

Cox-Boykin.

Mr. A. H. Cox and Miss C. I. Boykin were united in marriage, by Chas. L. Lewis, at the home of the bride's parents at Orangeville, Miss., Jan. 13, 1903.

CHAS. L. LEWIS.

Bodron-Jacob.

At the home of the groom, on Jan. 14, 1903, Mr. Elias Bodron and Miss Sarah Jacob were united in marriage—Rev. J. S. P. Pool officiating. May the blessings of God be upon the happy union.

Brisco-Tomblason.

Near Seobey, at the groom's parents, Yalobusha County, on Dec. 31, 1902, Mr. J. L. Brisco and Miss Jennie M. Tomblason were united in holy wedlock. Many hands gave them for their new life—J. McD. Tribble, officiating.

Caldwell-Coleman.

There was a very pretty home wedding in the elegant home of Dr. S. K. Coleman in Canton on January 1st, 1903. The contracting parties were Miss Annie Lou, daughter of Dr. Coleman, and Mr. George R. Caldwell, of Lula, Miss., Pastor S. G. Cooper officiating. A host of friends wish and predict a bright future to the noble couple, thought to be so well mated.

Townsend-Vaughn.

At the home of the bride's mother, Mr. J. E. Townsend of Copin, and Miss Zephaniah Vaughn, of Dentville, Copiah Co., Miss., were married at one p. m., Jan. 13, 1903. The writer officiating. Mr. Townsend is a well known and enterprising citizen of Western Copiah, also an active and earnest worker in the Brushy Fork Baptist Church of which he is a member. Miss Vaughn is a member of Pine Bluff Baptist church and one of the most popular and efficient young ladies of the Dentville neighborhood. We join with a host of friends in wishing them a long, happy and useful life.

J. H. PURSER.

Scald Head

That itching, disgusting disease of the scalp, can be completely cured by

Tetterine

"I have an invalid friend from Florida who writes: 'I have tried many remedies for my chronic Tetter. Send another box.'"

Dr. James C. Lewis,
Tip Top, Ky.

Cures All Skin Diseases.

Obtain at druggists, or by mail from
J. C. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

BELLS

Steel Alloy Church and School Bells. Made and Casted by
The C. S. BELL CO., Baltimore, Md.

HOW NEAR THE BRINK.

A small trial bottle of Vernal Saw Palm-Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of THE BAPTIST may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 1001 to 107 Seneca St., Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulency, catarrh of the stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for trial bottle. You will receive it promptly. Free and Prepaid. For sale by all leading druggists.

LOW RATES.

The Queen & Crescent Route, on account of the Holidays, has authorized the low rate of one and one-third fares for the round trip from and to all points on its line, also to all points south of the Potomac and Ohio and east of the Mississippi Rivers, selling tickets December 23, 24, 25, 30 and 31, 1902, and January 1, 1903, with limit of January 3, 1903.

The superb service in effect over the Queen & Crescent Route, affording quick time, and trains of the most approved modern pattern, composed of Pullman's latest design of sleeping cars, parlor cars, and dining cars, gives the public an opportunity to make its Holiday trip in a degree of comfort never before realized. Two daily trains in each direction.

Write or call on any Agent of the System to obtain full and complete information in reference to rates and schedules.

Mardi Gras. NEW ORLEANS AND MOBILE.

FEBRUARY 18-24, 1903.

Very low rates via the Mobile and Ohio R. R. Tickets on sale February 17th to 23rd, inclusive, also for trains arriving at destination by noon February 24th. Return limit February 28th, with privilege of extension to March 14th, 1903.

For full particulars apply to any Mobile and Ohio representative, or
JNO. M. BEALL, A. G. P. A.,
St. Louis, Mo.

MOBILE AND OHIO R.R.

St. Louis Union Station

CAIRO

MONTGOMERY

NEW ORLEANS

Dining Cars...

ALL TRAINS
ALL MEALS
LA CARTE
ALL THE WAY
ALL THE TIME



For Success Attend Harris' Business College,

—JACKSON, MISSISSIPPI.—

Established 1895.
Incorporated 1900.
Auth. Cap. \$30,000.

Personal.

N. G. Gales died on the 19th from effects of a fall from a horse.

Mrs. H. H. Gales, the oldest matron at the Orphanage, died on the 10th inst. and was buried on the 11th.

It is announced that the Capital State Bank of this city will liquidate, in order to establish a national bank in its stead.

By an inadvertence we failed to say our announcement last week that Rev. R. Farish, Meridian, is an agent at large for THE BAPTIST. This is true.

Our brother, B. W. Giffith, already president of the First National Bank, of Jackson, has just been elected president of the Board of Trade, of that city.

President B. G. Lowrey, of Blue Mountain College, is organizing, and will conduct a party next summer to promote to him for all desired information.

Rev. J. W. Finley has removed from Collins to Meridian, where his correspondents will address him. He writes that his work moves off nicely, and manifests great cheerfulness.

Bro. W. W. Swain writes: Last Sunday was a good day for the church here. I received a letter at the morning service and two at the evening service, all by letter. — Holly Springs.

Rev. W. H. H. Faucher, of French Camp, housed the Rooms of THE BAPTIST with his presence on his return from Newton, where he had spent ten days in conducting an Institute for the benefit of the preachers in that section. The attendance was good and we are sure the work will be fine.

Dr. A. S. Seldon Lloyd, of Virginia, now general secretary of the Board of Missions at New York, was elected last Tuesday to succeed Hugh Miller Thompson, deceased, as Bishop of the Diocese of Mississippi at a salary of \$3,500 and to reside at the University of Virginia, and 45 years of age. Jackson will be his home.

The annual conference of representatives of the foreign mission boards and societies in the United States and Canada, met in the rooms of the American Bible Society on the 14th inst. The long list of delegates, Baptists, Disciples, Presbyterians, Quakers, Lutherans, Methodists, Protestants, and the Reformed church were present.

Pastor Price, of the Second Baptist Church, of this city, has just bought a bound dozen copies of Dr. Spilman's little book on the Sunday School, and presented a copy to each one of his Sunday School teachers. He is a pastor who gives personal attention to his flock, and is doing his duty. We can hardly keep a supply of the little book and of Booth Lowrey's recent book.

Dr. Chas. A. Barber, The Specialist on diseases of the Eye, Ear, Nose, and Throat, has had under his care for a complicated eye trouble an interesting patient, (Joel Antonio) a native of Africa, who is being educated at Tougaloo, Miss., by the American Missionary Society, who is to become a fine preacher among the Africans. He is a bright boy, but speaks very little English, and says he was in England and Boer War on English side. He has been under Dr. Barber's treatment one week, and is now retaining his sight.

A little church in Pennsylvania recently celebrated the one thousand millionth anniversary since Christ's coming to earth. In an article on Pierpont Morgan, His Advisers and His Organization, John Brisben Walker mentions that Mr. Rockefeller is popularly supposed to control one thousand million dollars, and that one thousand million dollars would represent the labor of ten thousand men since Christ's coming to earth, calculated at the average scale of wages paid during the past two thousand years. In the same number of The Cosmopolitan, a very interesting calculation is made as to what the one thousand millions could accomplish in the hands of a thoroughly ambitious man.

Col. J. L. Powers said: It affords us great pleasure to say that the HARRIS' BUSINESS COLLEGE has proved to be a great blessing to our capital city, as well as to the young men and women throughout this and other states, who have availed themselves of the benefits the institution affords. The young men and women who desire a thoroughly practical preparation for business life, cannot possibly make a mistake by taking a course in this institution. We consider the college FIRST-CLASS and reliable in every particular. The founder of this institution is a practical accountant, having held several important positions. He held one very responsible position for a term of six years, and gave that up to establish HARRIS' BUSINESS COLLEGE.

(Signed) J. L. POWER.

Convention Board Receipts for November and December, 1902.

Aberdeen Association—State Missions \$142.50.

Bogue Chitto Association—East McCombs, s. m. \$5; Topisaw, s. m. 5, g. m. 7.45; Moak's Creek, s. m. 8.80; Mt. Pleasant, s. m. 6.10; McComb City, s. m. 8.95, f. m. 3.55.

Carey Association—Gloster Baptist church, h. m. \$27.

Copiah County Association—Smymna, f. m. \$19.60, h. m. 19.60; Sardis, h. m. 1.60.

Central Association—S. m. \$4.85; Anding, s. m. 7.90; Yazoo City, s. m. 6.33; Providence, s. m. 7.73; Mrs. Hambrick, s. m. 1.

Chickasaw Association—Enterprise, h. m. \$8; Shubuta, s. m. 21.45; Mt. Zion, h. m. 6.

Chickasaw Association—S. m. \$7.45, f. m. 7.35, h. m. 5.40.

Columbus Association—New Bethel, s. m. \$51.08, h. m. 24.30; Starkville, s. m. 11.55; West Point, s. m. 10; Sharon, s. m. 10; Shuqualak, s. m. 2; A. T. Camp, s. m. 1.75; Brooksville, h. m. 18; S. L. Hearn, f. m. 50; Mrs. Borders, s. m. 5.

Choctaw Association—H. m. \$23.55.

Lincoln County Association—S. m. \$15, h. m. 35.95, g. m. 30.50; Union, f. m. 4.56; Little

Bahala, h. m. 9.95.

Gulf Coast Association—Handsboro, f. m. \$1, h. m. 9; Moss Point, s. m. 6.42; Escatawpa, s. m. 6.50.

Lebanon Association—Sardis, h. m. \$36.45; Saucier, f. m. 5, h. m. 10; Wiggins, s. m. 4, f. m. 5, h. m. 5; Perkinson, f. m. 4.45, h. m. 6.95.

Lawrence County Association—Society Hill, s. m. \$3.95; Lauderdale County Association—Meridian, s. m. 65, h. m. 138, h. m. 33.

Mississippi Association—East Fork, f. m. \$13.60; Berwick, g. m. 10.38; Mt. Pleasant, s. m. 3.20; Ebenezer, h. m. 4.75.

Oxford Association—Water Valley, f. m. \$148.

Pearl Leaf Association—Amloch, s. m. \$4.35; Ebenezer, s. m. 1.65; Prine Spring, s. m. 6.25; Collins, f. m. 10, h. m. 10.

Rankin County Association—Union, f. m. \$20; Liberty, s. m. 2.70; Rock Hill, h. m. 5.

Strong River Association—Mt. Zion, s. m. \$6, f. m. 3, h. m. 3; MaGee, s. m. 3.05, h. m. 3.20, f. m. 18.60; Briar Hill, s. m. 4, f. m. 5.

South Mississippi Association—Mt. Vernon, s. m. \$7.25.

Sunflower Association—Bellevue, s. m. \$5, f. m. 52.35; Jonestown, s. m. 10; Lyon, s. m. 42.60; Oak Ridge, s. m. 15.

Tippah Association—S. m. \$12.70; Canaan, f. m. 7.56; Ripley, f. m. 19.65; Blue Mountain, s. m. 32; Pleasant Hill, s. m. 3.90; Academy, f. m. 3.50; Oak Grove, f. m. 7.5.

West Judson Association—Sherman, f. m. \$50.30.

Yalobusha Association—Mt. Paran, f. m. \$16.00.

Zion Association—S. m. \$7.30, h. m. 4.40, g. m. 18.30.

Wilkes W. M. S., g. m. \$1.25; Learned, 5th Sunday, s. m. 12.70, h. m. 1; Salem Church, s. m. 6; J. R. Farish, h. m. 4.65; Cascilla W. M. S., f. m. 5; Anding, f. m. 14; W. W. Moffett, h. m. 3; Palestine Church, h. m. 7.50; Palestine S. S., h. m. 1.

CHURCH BUILDING.

Greenville \$20.10; Learned 6.40.

SUSTENTATION.

Mrs. Deupree \$1, Mrs. Moore 1, Brushy Fork 4.25, Pine Bluff 4.75, Sandersville 21, Chickasaw Association 1, Saucier, 5, Salem 4, Mt. Zion 2.30, Westville 1, Hattiesburg 18, Liberty 3, McComb City 8.71, Briar Hill 8.80, Aberdeen Association 1.50, Clear

Branch 2.80, Mt. Vernon 3, Lexington 2.5, Refuge 4, Perkinson 3.35, Sandy Grove 4, Mrs. Turner 1, Meridian W. M. U. 15th Avenue 5, Pleasant Ridge 4, Damascus 5.70, Pleasant Hill 2, Sardis 2, Salem 10.25, Collins 2.50, Gallman 7.50, Learned 3.75, Maryland 8, Handsboro 6, Mt. Zion 2.75, Canton 28, Greenwood 14.40, Mrs. Mitchell 1, Central Association 6, Leaf River 20.6, Crystal Springs 28, Eastabachie 5.65, Rock Hill 2.50, J. W. Storey and wife 10.

MISSISSIPPI COLLEGE.

Palestine Church \$9.51, Palestine W. M. S. 4.40, Palestine S. S. 2.

MINISTERIAL EDUCATION.

Sandersville \$8.25, Stonewall 5, Central Association 5, Columbus S. E. 5, Goodman 5.10, Greenwood 13, Mt. Pisgah 5, Liberty 18.50, Mrs. Hereford 5, Hattiesburg 34.17, Mt. Paran 5, Greenville 10.85, Forest 8.50, Rock Hill 2.50, Handsboro 4.

ORPHANAGE.

W. W. Moffett \$3, Miss Moffett 25, Madison 8.90, Meridian First Church Sunbeams 3.85, E. A. Stokes 20, Salem Church 2.75, Morton 6.65.

Any one in need of books should write to us for our catalogue of books.

SPICKARD'S

ONE CENT

HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cents per package. Call on or address DR. S. SPICKARD,

334 W. Capitol St., Jackson, Miss.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Send your furs, dry hides and wool to John White & Co., Louisville, Ky.

DR. J. W. KEY,

DENTIST.

Rooms over Western Union Telegraph Office.

Red Seal Shoes

Money Savin' Catalog



THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 29, 1903.

VOL. V, NO. 5.

It was our privilege to preach to the good people of Florence last Lord's day morning, while Pastor O'Brian went to Mountain Creek to conduct the funeral of Sister Lard. The day was all that could have been desired, and the congregation good under the circumstances and very responsive. It is a pleasure for a preacher to preach to such appreciative people. From what we learned the cause is prospering in this flourishing little town. Bro. O'Brian divides his time equally between Florence and Mountain Creek. The school here with Prof. Hurst at the head of the literary department and Miss Bomar Hurt in charge of the music department, is in a very flourishing condition. Its teachers constitute a strong team. We acknowledge courtesies at the hands of Miss Daisy Smith, one of the teachers.

Several hundred subscriptions to THE BAPTIST fell due on Jan. 1st. Some have paid, and they have our thanks. But very many have not. Some have not thought of the little amount, and others felt that they were not hardly prepared to settle yet. It is not stating an untruth, to say that we need money and need it now. The readers of THE BAPTIST are a noble people in the main, and very few of them will refuse to do right, when the matter is brought to their attention. Will not every one who reads this request remit at once? It would be an appreciated act. Every one whose time is out and who remits before Feb. 15th, will save us the labor and cost of mailing out a notice. You know it is not very pleasant to send out statements of amounts due, either to the sender or receiver. Therefore, please kindly save us from this unpleasant duty. You will feel much better and so will we, and it all will pay up, the paper can do better service for the cause. May we not hope that this request will bring us several hundred within a few days.

During the last quarter century there has been a rapid decline in the maintenance of the family altar in the home.

Family Altars. Today it is doubtful whether it is kept up in one Christian family in five. But one of the signs of the spiritual awakening which is now spreading over the land is the desire to re-establish the family altar. Few things will do more to create a Christian atmosphere in the home than this institution. It is the corner stone of a happy and holy home. The following shows how those who maintain a family altar are usually the most earnest workers. In the course of

the great revival which recently swept over Australia Mr. Alexander, the co-worker, of Rev. R. A. Torry, spoke to an audience as follows:

"I want to ask three things: First, stand up all those who have family prayer in their homes." About 250 people rose (a fifth of the audience). "Now, how many of you others are willing to start family prayers tomorrow?" About half as many again stood. "The second thing I want to know is: How many of you ever read the Bible through?" About the same number rose before. "The family prayer crowd, I see," remarked Mr. Alexander. "Now, the third thing I want to know is: How many of you have definitely, to the best of your knowledge, led a soul to Christ?" The three or thereabouts, got on to their feet, and Mr. Alexander, again remarking the fact, renewed his request that the non-family prayer people should begin at once not only to establish the family altar, but to read the Bible and go to work for Christ—Ram's Horn.

There is manifest growing dissatisfaction in those counties where efforts are made every five or six months to have a whisky election ordered. Whether a sufficient number are secured on the petition to justify the ordering of an election or not, the expenses incident to this kind of business, the nervous anxiety and general demoralization and annoyances that attend these contests, are present. The cost to the counties in money is a secondary consideration. The strife and alienation of friends, with an occasional death thrown in, bring us face to face with the more formidable aspects of the situation. If, after all, local option must continue, then the laws must be amended that a petition for an election on the whisky question shall not be entertained by the board of supervisors within two or three years from the presentation of the last petition asking for an election.

We enter another plea. Eight-ninths of the counties of Mississippi have at the ballot expressed themselves as opposed to the licensed saloon and yet backed up and agged on by the breweries a certain element in these counties every few months get up a petition to go before the board for its consideration. This work by the board costs some \$100, and it is not improbable that eight-ninths of these expenses are borne by people who are opposed to whisky and these elections. We submit again that it is high time we had some law to protect this large, peaceable majority from the constant knagging at the hands of this whisky, lawless minority. We here re-iterate what has several times

been said in these columns, that a man who, because he wants to do so, signs a petition in a dry county to order an election for saloons, is at heart allied with whisky and the saloon and the lawless element of society, and is a real enemy of the human race.

The whisky petition that was presented to the board of supervisors of Hinds county on January 7th came abruptly to a close on Saturday, January 24th, at about 5 o'clock, by the

whisky men giving up the fight, acknowledging themselves completely defeated. They did this before the petition had been more than half finished, and before the qualified list of voters had been completed. The board of the Third Ward and all the Fourth Ward of Jackson. After they surrendered, the prohibitionists made the very conservative estimate that the petition lacked in the neighborhood of 175 or 200 names of having the necessary one-third of the qualified electors of the county. It is the greatest victory in all the local option contests in Hinds county. But it has not us to a great deal of trouble, and the county to a considerable expense. For instance, two men were employed at \$4.00 a piece, or \$8.00 per day for fifteen days to get up a qualified list of the voters. Then the board of supervisors were out their time, for which they could draw no "per diem." The pastors of the churches in Jackson, three or four of the leading lawyers, and as many of the business men were taken from their places of business, for a very busy time, and confined to the room where the contest was going on, and all this to satisfy the cravings of just a few men who are in it for revenue only.

Speaking under the head of the "Whisky Election Nuisance," the Clarion-Ledger, of January 24th, quoting our editorial of last week, expresses itself in the following plain words, which, no doubt, reflects the sentiment of the great majority of the people in Jackson and the county:

"The constant agitation has become a nuisance and worry, distracting to business and annoying to the public, and there ought to be some way to stop it. Few people outside the circulators of these petitions care anything about forcing the issue, and many of the signers are opposed to open saloons. The local-option law could be so changed that boards of supervisors could not be bothered more than once a year with these petitions calling for an election to decide whether the qualified electors are for or against the sale of whisky."

There is not much doubt that the next legislature will give us some legislation on the subject that will cure the ill for all time to come. Let all good citizens work to that end.

THE BAPTIST.

2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY
—BY THE—
MISSISSIPPI BAPTIST PUBLISHING COMPANY.
—AT—
JACKSON, MISSISSIPPI.

J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

A Great Hour.

Ever since we have had any knowledge of denominational matters, it has been a regret that the General Association of Southeast Mississippi and the Mississippi Baptist Convention could not come to a better understanding of each other. There has been a need of promoting a better state of feeling. We have all along believed the same old doctrines of grace, though in our ignorance of each other, each has been just the most suspicious of the other's orthodox. Not that any charges had been made, but it was discernable that we were a little shy of each other. Twenty-five years ago Drs. Walne and Gambrell, together with many others, were praying over and studying the situation, but it seemed that nothing could be done to better matters. But it seems that the hour of the harvest has been beholding our efforts at unification and co-operation, till at last weary at the delay, he has said "My hour has come." It was our privilege last October to attend the New Liberty Association, which convened some twelve miles north of Taylorsville. At that meeting were present the secretaries of the two above named bodies, Brethren Roper and Rowe. Their meeting and relation in every way were of the most cordial kind. We all soon felt that we understood each other better, and loved each other more.

It has now transpired, in the good providence of our God that these two organizations have, through their secretaries, inaugurated a co-operative mission work in their border destitution. The secretaries met at Taylorsville last Friday, the 23rd inst., for studying the field and perfecting plans of work. This is a day of rejoicing, as it presages better times in the kingdom. "Behold how sweet and how pleasant it is for brethren to dwell together in unity." Then also it is a pleasing spectacle to look upon the Lord's servants as they labor together intelligently and harmoniously. We now

THE BAPTIST.

Jan. 29,

1903.

THE BAPTIST.

have large hope through this co-operative work, that the Lord will say, "this is the set time, 'lengthen thy cords, and strengthen thy stakes.'"

Let no one suppose for a moment that our State has been evangelized. There is very much remaining to be done. There is a stretch of country between Hattiesburg and Mobile, about one hundred miles across, traversed by the new Mobile, Jackson and Kansas City railway, where destitution is now calling loudly for help. And, of course, we have on us the unfinished work which has been engaging our attention for a quarter of a century. There are many open doors scattered abroad over the State, which the Lord's faithful ones will not fail to enter.

Our indefatigable secretary is earnestly engaged to supply these destitute places. He is aggressive, but cautious and wise in the prosecution of the work. Let there be a steady effort all along the lines to increase our contributions to the mission fund.

Let the earnest prayer and effort be that the year 1903 shall be a record-breaker in the enlargement of our gifts to the Lord's treasury. Baptists are increasing in numbers and in wealth, and they are not wasting in opportunity. Open avenues through which for us to express our benevolence is a great blessing, one of which our Lord does not propose to deprive us. Great activity is infinitely preferable to stagnation. Activity means life and progress; stagnation means death.

We are always happy when we attain unto that which our hearts have long been set upon.

Notes and Comments.

"It is the action of the Spirit which prepares the plate"—or regenerates the soul, "but it is the influence of truth that brings out the picture"—converts the life of that regenerated soul into right channels.

It will strengthen our religious backbone very greatly if all of us will read carefully Dr. Hackett's article in last week's paper on "Repentance the Divine Method." Show it to your neighbors, and neglect not to tell your children about it.

Furman University, South Carolina, is active now in an effort to raise \$100,000 as an endowment fund. Rev. J. I. Allen of Dillon, is engaged to travel in the interest of this movement. We sympathize with our South Carolina brethren in this large undertaking, and hope they will succeed.

Honor and honesty still live in the hearts of men. A gentleman came into the office of Mr. — in Jackson a few days since and paid in full a note that had been due 16 years, which amounted to \$80.01, and he insisted upon paying the last cent and getting a receipt in full, which he did.

A member of a Baptist church, striving to live right, is situated so that she cannot attend her Sunday School, because too far away, attends a Methodist Sunday School

and teaches in same. Does she do right in working in the Methodist church? We think so, inasmuch as she proves her loyalty to the Baptist cause by attending regularly the once-a-month preaching and contributing to the support of the Baptist church.

An honored brother makes the statement that "a certain lady came out from among the primitives and united with the Missionary Baptists," and asks, "ought she to be baptized or not? Would it be scriptural to accept the primitive baptism as valid?" Presuming that the brother means by "primitives" the people known among us as Anti-missionaries, or Hardshells, we venture to say that, in our judgment, her baptism was "valid" and therefore "scriptural."

Ever and anon, some self-appointed critic denounces Newton's great hymn,

"To a point I long to know,
Am I His or am I not?"

But Prof. E. H. Johnson, of Crozer Theological Seminary comes to its defense and says: "And yet I avow that of all hymns, I am not sure that there is any in which I find more teaching or more convincing evidence that here speaks a genuine child of God." Read it again and see if you do not agree with this learned seminary professor.

In another column will be found an article from the Tracy pen of Dr. John C. Rust on "The New Baptistism," which will not only amuse but will instruct you very greatly in helping you to recall the things that you already know." Read it to your family, to your neighbors, and if you know of a brother preacher that is in the slightest tinged with this new Baptistism, the malady give him a dose of it—it will do him good likewise. It is the best thing that has been said, so far, and the manliest thing that has been said too. He puts the cold steel to it and lays it bare to you in all its hideousness.

And now comes the startling announcement that one of the large Ocean Line Steamers will be equipped with an up-to-date printing outfit and will issue a daily paper on all of its trips. The means of information is to be Marconi's wireless telegraphy. By this means the passengers can read each afternoon all that has occurred during the day throughout the world. Just a few days ago President Roosevelt and King Edward, each at his own mansion, had a nice little interchange of words by means of Marconi's wonderful invention. Just a few days since a submarine cable was completed between San Francisco and the Hawaiian Islands. This is a wonderfully rapid age. May the Gospel of Christ keep pace with other things.

Mr. A. E. Dunn, advertising manager of the Northern Methodist papers, says that "the combined circulation of official Methodist weeklies," in the North, is more than 500,000, to say nothing about the unofficial "advocates" with a circulation

of 60,000 more, and "Worldwide Missions," the official organ of their mission boards, with 268,000 subscribers. In the same territory there are "probably not more than 140,000 copies of Baptist weeklies circulated," according to The Standard of Chicago. It also thinks that this is why the Methodists raised \$20,000,000 in the last few years with which to build schools and churches and the Baptists have not. Next to the Bible, the best thing in any Baptist home is a good Baptist newspaper.

H. K. Carroll, who was in charge of the religious part of the census in 1900, has just issued his annual report for 1902. According to Mr. Carroll the increase to all denominations was 1,261 churches, 720 preachers and 403,743 members. Of the denominations the Methodists stand first with an increase of 98,000; Baptists second with 48,654; Presbyterians next with 30,001, and Campbellites next with 27,836. The Baptist "fall down" was in the North where there were only 2,878, while in the South our rate of increase was greater than that of the Methodists and Presbyterians both. Our "Freewill" brethren lost 2,999. The open communionists, just as most of our Northern brethren are, had an increase scarcely above the loss of the Freewills. It pays our Baptist folks to stick close to God's Word, for He has said "Them that honor me I will honor."

An Open Field.

Business men have sometimes asked why the Southern Baptists do not perfect some plan by which we may avoid conflicts in our different branches of work. It is well-nigh a marvel that so many interests before the same constituency do not suffer more than ours seem to suffer. Yet who can tell how much more rapidly all these good causes might have advanced if there had been system even in presenting them to the people who furnish the money with which they are carried on.

Orphanage work, education, State missions, home missions and foreign missions all take their several chances without any definite plan of procedure, and all get along in remarkable harmony. This is possible because every true lover of one branch of our denominational work is a friend of all others, and if there should appear to be loss to one, he is thankful to hope that his loss has been his brother's gain.

Notwithstanding the lack of system, there is after all a sort of system in the general idea that the latter winter months and the spring shall be given to home and foreign missions. While this works a hardship on the funds of these two Boards, making it necessary for them to borrow money to ride over the summer and fall, yet it has the advantage of giving them "an open field" at the close of our Conventional year, and makes room for enthusiasm to carry us forward from year to year, as we gather to talk and pray about these things at the Convention in May.

We have but four months remaining of this Conventional year, in which time the great bulk of the money must be gathered. The missionaries have been on their fields since May; they have endured their toils, and they have rejoiced in their triumphs. God's blessing has been upon them this year.

The reports encourage the expectation that this is to be a year of signal and significant record. Possibly never before have the triumphs of grace been so many and so great, but so far the advance in interest among the giving churches has not been as ready as was expected.

Fortunately the good time for home missions has just now come. A phenomenal year of material prosperity has just come to a close. The fewest financial failures have occurred this year of any year in the recent past. Almost all industries are experiencing prosperity. Our people are more able to give than they have ever been, and doubtless they are more willing to give than they have ever been.

Let us hope that January and February will gladden all our hearts in the enlarged liberality of our people. March will bring the consecrated endeavor of our women in a noble effort for home missions. It is confidently expected that the week given specially to this service will surpass any one of former years, and then the month of April will remain to us for the final culmination of the year's prayers and hopes.

What shall this year tell of sacrifices and successes on the part of the men and the women who have gone for their Lord into the fields white for the harvest? Who can reckon the amount of toil and tears that they have given? Who can compute the good they have done? God's recording angel alone keeps count. Some of them have gone out for their first year's labor, others will have worked their last on earth and gone to rest. Heaven keeps watch and makes record of all these faithful toilers in the vineyard of their Lord.

What shall be the account of the givers? How many shepherds of God's flock will with gladness close this year of earnest effort to lead His people into living fellowship with those who are really trying to obey their Lord and Master? What part shall each of us really have in the spread of the Gospel and the coming of the Kingdom of the blessed Redeemer?

Our financial condition is hopeful. On January 1st, last year our receipts from all sources were \$37,105.86, including a request of \$5,000 from Mrs. J. Lawrence Smith, of Louisville, Ky., which was available for current uses. Thus it will appear that our receipts from regular sources this year are \$38,447.42. Shall we witness the advance this year that our ability justifies us in expecting? Shall we show ourselves worthy of the responsibility God has placed upon us? Shall we obey Jesus Christ our Saviour in the one service appointed us? Shall we go into all the world and preach the Gospel to every creature? The Lord helps us.

C. McCONNELL, Cor. Sec.

A Query.

I quote the following from Bro. Spilman, Field Sec'y., S. S. Board, of S. B. C.:

"From the Sunday Schools come from eighty to ninety per cent of all the additions to our churches. This means, of course, that at least from eighty to ninety per cent of those who join Baptist churches are from Baptist Sunday Schools. What percent of those who belong to Baptist Sunday Schools are the children of Baptist families? Shall I say one hundred percent? If I did, I would not miss the mark very far. Now, is it coming to pass that we Baptists are narrowing down our field of evangelization to the Baptist Sunday Schools? Limiting our work of evangelization to our own families? I offer no objection to Sunday Schools—nor do I object to eighty or ninety per cent of those who join Baptist churches coming from Baptist Sunday Schools, if they are truly converted. But it does appear sad indeed, to think that the glorious gospel of the Son of God, as Baptists teach it, must be confined as to results, to a field so narrow as Baptist Sunday Schools and the children of Baptist families.

J. R. SAMPLE.

"Scourgeth Every Son."

They scourged Christ. Christ was the "only begotten of the Father," yet the Father "receiveth" other sons. By law, they are taken into the family. By law, a parentless child becomes my son. I am God's son on account of fulfilled law. When the scourge was falling, Christ lay down on me and took it; and I am now received a son—one whom the Lord loves.

The Lord places His badge upon us—His mark of honor—His "chastening." An aged saint was condemned to the scaffold for the faith. When they came to lead him forth, he was dying, and said: "I had hoped to wear a martyr's crown, but am denied the privilege."

His glory was in the "badge." God had cut short his honor—failed in manifesting to him the measure of love he craved, by withholding the scaffold.

Paul said: "Count it all joy when ye fall into divers temptations." (trials)

And the Apostles ran over with gladness that they were "counted worthy to suffer shame."

As a child is punished, it clings to the hand that smites. We find surcease in the words: "Happy are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward."

To have God's smile where man frowns, is ravishing. "Whom the Lord loveth, He chasteneth." "Behind a frowning providence he hides a smiling face."

J. E. PHILLIPS.

"Home is an arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity."

Observations on Cuba.

The island of Cuba is 720 miles long from east to west, its width varying from 35 to 90 miles. It is divided into six provinces or States. By our agreement between the two Boards, the four western Provinces are to be cultivated by Southern Baptists, while Northern Baptists become responsible for the evangelization of the two eastern Provinces, and the island of Puerto Rico. Cuba has about one and a half millions of people. In the two eastern Provinces, which are very mountainous, 70 or 80 per cent of the inhabitants are negroes, while in the middle and western parts, which are low, comparatively level, and where the Spanish element largely predominates. To my disappointment, I found nowhere in Cuba scarcely a trace of the original Indian inhabitant. Tradition says some of them escaped in their canoes across to Yucatan, while the rest, unable to endure the hard toil exacted of them by their Spanish masters perished.

Cubans now passing through a formative period religiously as well as politically. The great majority of the people seem indifferent to religion of any kind, but will not remain that way long. Of the six or eight evangelical denominations now at work in Cuba, Southern Baptists took the lead by beginning work first, and in a sense preeminent the territory. As a result, they have surpassed all other denominations in enlisting the largest number and pick of the native preachers, and have established Baptist churches in nearly all the larger cities in the central and western parts of the island. Rev. C. D. Daniel has the oversight of the work, and I would make grateful acknowledgement for the many kind favors he showed me while I was in and around Havana. We talked together freely about plans and methods trying to look at the subject from all sides, and I was pleased to find that, as to schools, literature, and self-support, as well as direct evangelization, Brother Daniel is in accord with, and working practically along the same lines pursued by the best missionaries in Mexico.

A great central railroad, five or six hundred miles long has just been finished from Havana to Santiago, traversing the island east and west almost from end to end. There are now several branches and others to be built connecting, at intervals, the main line with all the leading ports on the northern and southern coasts. Numerous coast steamers, with fixed schedules run around the island in both directions. These abundant means of travel will greatly facilitate mission work, and it may be hoped that by the blessing of God, within a few years the Cubans will be an evangelical people.

Running along the Central Railroad through the interior, the kaleidoscopic scenery is really enchanting everywhere. Coffee and banana groves, the fields of tobacco and sugar cane, the ubiquitous palms, and its multitudinous varieties of great and small, the frequent sky-piercing smoke stacks sur-

by piles of cinders, rusty rubbish and debris of sugar mills burnt down during the late war, and finally the dense and well nigh impenetrable forests matted and woven together by a network and variety of crawling and climbing vines, thus perfecting a canopy beneath which, in many places the sun has never shone. To penetrate this copse, even the footman goes with a *machete*, since he must literally cut his pathway through the vines and underbrush. But woe to the man who loses his bearings! a thing so easily, yet not infrequently done. They related to me the experience of an American post-office inspector who tried to go only a few miles through such a forest, but lost his course and was found and rescued by some sportsmen after the second or third day's wandering. This is still a new country and immensely productive, certain parts of it never having been opened up and utilized.

Cuba rivals the world for beautiful deep, land-locked harbors. I touched at three of these on the northern and five on the southern coast of the island. As I approached Santiago, my steamer coasted along the waters in which the Americans destroyed the Spanish fleet, July 3, 1898. The smoke stacks and parts of the hulls of *Viscaya* and the *Oquendo* are still visible while all the others sleep beneath the waves, I found ten days a short time in which to see all the objects of interest in and around the now famous city of Santiago. Down under the shadow of Morro Castle, they pointed out to us the exact spot where Hobson blew up the *Merimac*; the receding tide floating the stern around so that, contrary to Hobson's plans, the ship sank lengthwise with, and not across the narrow channel. The United States troops who now occupy Morro Castle kindly showed us through the fortification, taking us into the room where Hobson was kept a prisoner. We visited San Juan and Caney battle fields, four and six miles respectively southeast of the city, and saw the positions of the two armies, also "the bloody ford" at the foot of San Juan Hill, where the entire American army forded the swollen stream, and so many of the soldier boys lost their lives under a cross fire from the two forts above them on San Juan Hill and Kettle Hill. This occurred on July 1st, 1898. We visited also "the tree of peace" under whose shadow on July 17th, an armistice was agreed to which practically closed the war.

Standing on the top of a mountain eight miles north of Santiago at sunset and looking to the southwest, sixty miles away, we see clearly the contour of eastern Jamaica. But I found my chief joy in visiting the churches, missionaries and schools in and around the city, preaching the glorious gospel to crowds of attentive listeners. Though the work is not yet four years old, Brother Mosely and two or three native brethren have organized four churches which now have 275 members, and preach weekly at ten other stations, six of which maintain Sunday-schools.

Before reaching Santiago I greatly enjoyed visiting in his home at Puerto Pri-

cipe, Rev. D. A. Wilson, my old-time friend, and for twelve years my missionary colleague in Mexico. He has two bright children, a grown son and a daughter, attending school in Mississippi. Bro. Wilson has an extensive field and is doing a fine work for the Lord.

I left Santiago Dec. 26 for Puerto Rico. The Lord give THE BAPTIST and all its readers happiness and prosperity during the new year.

J. G. CHASTAIN.

Written in my ocean on board of the *Philadelphia*, Jan. 16, 1903.

A Letter.

Dr. W. M. Reese's letter in a January issue of THE BAPTIST, telling of his visits to the towns of Southern Mississippi, was read with interest. He and his estimable family, when residents of Lauderdale Station were our friends and neighbors. It is gratifying to hear good tidings of his work for the Master.

Our thoughts go back to one Sabbath morning last spring, and of a sermon he preached to an appreciative congregation from the text: "Believe on the Lord Jesus Christ, and thou shalt be saved." Many hearts, no doubt, gleaned consolation and courage from the truths presented in the discourse that will be a guide and comfort when trials and sorrows come.

Through the kindness of a student friend, a copy of the Mississippi College Magazine came to us a few days since. It is full of bright thoughts from the literary world. The sketch "A protest against War" was especially pleasing. "It is better to conquer the world with peace and ideas and not with swords—this is grander than martial glory—it is higher—it is nobler."

The college is to be congratulated for sending out a journal of such high standard. Mississippi College is ever found giving of her noblest and best towards the uplifting and up-building of our State and South-land.

Mrs. Mary D. Bryan, a Georgia writer, who is visiting New York City, tells in a letter to the Sunny South of her visit to the "Canary Church Literary Club," and of meeting an earnest Christian worker—a Southerner—the invalid—whose cheering words have been an inspiration to many souls. When he knew of him last he was working in the interest of his Alma Mater—Mercer University and Mrs. Bryan finds him still working for a worthy cause. She says: "I had expected to see only strange faces; what then was my surprise when a moment after entering the room I was greeted with the out-stretched hands and hearty welcome of our old-time household member, Will Upshaw, better known to readers of his books as 'Earnest Willie.'"

It was a surprise to see me as I was to behold him here in New York, the center of a group of enthusiastic young friends, whom I found he had been meeting and talking to for weeks. Tonight he was to give them his farewell talk, as the midnight train would bear him away through the fast falling snow in the direction of his Georgia home. He had done good work

1903.

during his stay in New York. He had spoken many helpful words, had made many friends and gathered a fair store of northern shekels for the cause so dear to his heart—the enlargement of Monroe Female College in Georgia, and the education of fifteen young girls. As a parting present, his young friends gave him \$100 for his cause. "Almost the best thing he has done for us," said one of the young men club members, "is to show us how brave and cheerful and unselfish a man can be, who we know is never free from pain, who must use crutches and be encased in plaster of paris in order to walk or stand up. Yet he never speaks of himself; he is inspiring and active, always on the go, making speeches and talks that put religion in a pleasant light and make everybody wish to be a Christian."

ADA CHRISTINE LIGHTSEY.

Daleville, Miss.

The Frightened Prophet.

1 Kings 19.

'Twas a great day for God and Truth—that day on Carmel, when one brave man dared a nation, and for righteousness' sake, clashed swords with 450 prophets of idolatry. But strange indeed is it to see him, so bravely acquit himself in the Lord's battles, a few hours later, running for dear life to the uttermost town of another kingdom. The victor of yesterday has become the seeming coward of today. He who had conquered his hundreds, now afraid of one whose weapon was an empty threat, based on her idols. Had Elijah not just now defied Baal and conquered him? Why, then, run from an overthrown idol? We must not deny the power of physical re-action, so clearly seen in John Baptist's experience. For some time Elijah's nerves must have been drawn to the tightest tension. The moral manliness shown by him on Carmel must have sorely taxed his constitution. How many ministers are nervously tired, after only a short service amid propitious conditions! How much more must have been Elijah's exhaustion, who had faced shrewd enemies all day long, who felt himself alone, nor would have been surprised had a Baal priest's knife been thrust into him, instead of the bullock? Add to this his run, 15 miles, to Jezreel, before the wind—all possibly on an empty stomach. Can the man be censured for even being afraid of his shadow, much less a heathen queen? Thus tired, hungry, nervous, before he knew it he "ran for his life" as soon as he heard of the queen's threat. A boulder that has stood for centuries on a cliff's edge, being loosed, may gradually roll down, then the faster and faster, until, having acquired much momentum, it has strength enough to uproot trees. So Elijah's flight. The farther he ran, the farther he felt the need of running. Indeed it was not he, but his feet that were running away. "It is no more I that do it, but sin that dwelleth in me." The prophet had been caught napping. He who was so full of faith, was caught with his eye away from

THE BAPTIST.

5

God. Peter would not have begun to sink, had he kept his eye upon Jesus; but seeing the boisterous wind, he feared and sank. So Elijah. He saw Jezebel, but forgot God.

The next scene shows us the prophet, over a hundred miles away. He is down, this victor of Carmel, down on his face, no doubt, in the dust, praying to die. What a change, from shout of victory, to wail of a suicide! Elijah wanted to die? No. He was hungry, tired, nervous. He wanted rest and food, but failed to interpret his wants. "We know not what we should pray for as we ought." It is the distinguishing mark of God's goodness that all prayers are not answered. May He have mercy on all the despondent Elijah's, who despair of life. "His rest they need, therefore 'He giveth his beloved sleep.' Notice Elijah did not pray to die, after he had eaten and slept. The bodily condition has much to do with that of the soul. Pain, dyspepsia, over-work, make grumblers of many who otherwise would be sweet-spirited saints.

We next see the prophet one hundred miles further south, on Sinai. He must have been there twenty-five or thirty days, which were spent in devout meditation. He seems now to come to himself. He is at rest and at peace with God. Sinai has become his Belshazzar. From Carmel, in fear, flight, hunger, the Lord had kept him and had led him to this mount of blessed memories. Thoughts, such as of Moses, the burning bush, the Law, the smoking mountain, Israel encamped below, so filled Elijah's mind, that for many days, he hungered not. Being where God had been in the past, made him feel nearer to God even then. He once more began to feel himself the exponent of God. Samson was beginning to come out of his humiliation into his strength.

Another fact contributed to the readjustment of the prophet's mind. "The Word of the Lord." This is an expression which, as a rule, conveys the idea of an audible voice. But note the significance of the attributes of "The Word," as here given. The Word came; spoke, asking a very searching question; knew Elijah by name; was a Person, the pronoun "He" being used twice in relation to the Word, vs. 9, 11; was different in personality, for "The Word" commanded Elijah to "go forth and stand before the Lord." So then it was not a thought, nor a sound, but a moving thinking, knowing Person, who appeared to the despairing prophet, in his cave. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us." He who is before Abram was, who was the "image of the invisible God" came to turn Elijah's cave into illumination. Yea, in His pre-incarnate state, the Word ever existent, came to this despairing prophet in a cave, in far away Arabia, to comfort and bless. "Lo, I am with you always," saith the Word.

The next scene is at the entrance to this cave, on Sinai. The prophet had seen wonders in his day. But now was he to see

demonstrations greater than a prolonged drought, or ministering ravens, or fire from heaven. "A great and strong wind," rending mountains and breaking rocks; "an earthquake," causing Sinai to rock, as in Moses' day, "a fire," all followed in succession before the eye of the astonished runaway. Yet, in all these, God was not, though He followed, as Elijah discovered by the "still, small voice." Then it was, the prophet received, like Simon, a second commission, "Go, return." God had before sent Elijah among men, not among rocks in a desert; had sent him to boldly denounce sin, not to hide in a cave like a coward. "Go, return!" The world can never be reclaimed by a recluse. Not in a cave but on "the house tops," not praying to die, but desiring to live for God's sake, not in the desert, but "among men," not under a bushel, but on the lamp-stand.

Why was he who ran away through fear, willing to return and do battle? His faith was greatly strengthened. He had been cared for by an angel; from his Sinai-reminders, he had caught the spirit of Moses; he had seen the Word and talked to God. Elijah was the better off; for his sore experience had thrown him upon the Lord and had taught him, as never before, his own weakness.

Then, too, he had learned a new lesson. God is not the God of vengeance, nor of blood; nor is His work to be carried on by such methods. He the "hairy man," with spirit as dashing as an Arabian steed, must take note: God is not in the hurricane, nor earthquake, nor fire. His way is by the "still small voice;" the kingdom of heaven is like leaven, not like dynamite. Men are saved by love, not by fear; 'tis the "Sword of the Spirit," and not a Damascus blade. Elijah returned. He had learned his lesson.

W. A. HAMLETT.

Rockdale, Texas.

Some Prerequisites to Success in Church Work.

This is the subject of an excellent address by Rev. J. B. Lawrence. He goes to the very heart of the matter and tells us how to make a church successful. The church must first have the right kind of a pastor. A man who has an elevated conception of his great calling and work. A man who has the necessary information—he must be "mighty in the Scriptures" and co-operate with his brethren in the ministry.

Then a successful church must have the right kind of members. They must put something into the church. It is necessary that they put their time into it, by attending the different meetings. They must give it their financial support, worship God with their money. And more than this, they must put their religious life into the church. Then comes the aggressive campaign. Determine to do something. Purpose to help save the world and carry out that purpose, looking to Christ for strength and the victory will be ours.

This address will help any pastor or church, and can be had for five cents a copy by writing Rev. J. B. Lawrence, Brownsville, Tenn.

W. A. HEWITT.

The Sunday-School and Mississippi Baptists.

4. Training Teachers.

The thing which gives the Sunday-school its name and its right to live is the teaching of the Word of God. The teacher, then, is the center of the Sunday-school system. That a Sunday-school may do its best work, the teachers must know how to teach. To know how they must be trained. Something has already been said about the part that may be taken by the pastor and the school in this matter. In this article attention is directed to some other methods of helping teachers.

First of all the Normal class. In this as in all other successful Sunday-school work the first essential is a leader. He or she need not be a well educated man or woman. The course provided by the Sunday-school Board is "strenuously elementary." And so purposely. It is designed to be simply an introduction to the work. There are two books to be studied. Volume I—The Sunday-school, consists of twenty-four very short lessons on Sunday-school history, management and teaching. Vol. II—The Bible By Books, is, as its name implies, a manual on the books of the Bible. It is designed simply as a guide for the student as he reads the Bible. A postal to the Field Secretary of the Sunday-school Board at Nashville, Tenn., will bring all of the information about the course.

The Sunday-school Institutes held in the State, while not designed to turn out teachers made efficient by one course of three days, will be very helpful to the teachers who attend.

The Teachers' Meeting in a church is an unfailing source of help to the teachers and through them to the school. It gives teachers help that they could not get with it. It brings the best teachers in the school into helpful contact with the others. No matter how inefficient one may be he can be helped by coming in contact with others. It unifies the teaching. The Superintendent of a school cannot know what is being taught in the school unless there is some sort of meeting for lesson study. It makes possible that there be a unity of plans among the teachers. All know how essential this is to the best work. A school may live without a teachers' meeting, but it will do better work with one.

The purpose of the meeting is not so much to study the lesson, though that is an element, as to study how best to teach it and to get the result of the home study on the part of the teachers.

The time and place for the meetings should be such as will suit the convenience of the largest number of teachers. The meeting should, if possible, be held toward the latter part of the week. This will give time for the preparation of the lesson before going to the meeting and will also give some time for the sitting out of what is received that is not needed by any one of the teachers and for the assimilation of those things that may be used with prophetic. Rather than not have a teachers' meeting it might be held in connection with the mid-week

prayer-meeting. Some Sunday-schools in country churches have had good teachers' meetings just before the Sunday-school hour. As a rule it is best to meet in the same place each week. Select the best place available for the meeting and then stick to it.

The leader should be the best teacher to be had. The Superintendent should be first choice. If he is not available then some one of the teachers. If the pastor is to teach the teachers let him guard against preaching. Preaching is good in its place but it has no place in a teachers' meeting.

The method of conducting the meeting should be very simple and very informal. A song and a prayer will introduce the lesson study. The leader should simply direct and bring out from the teachers everything about the lesson, the facts, the teachings, the truths, some practical applications, suggestions and anything that will be helpful for the teachers.

The Substitute Teachers' Class while not exactly a training class in the broader sense is an important factor in the immediate supply of teachers. In this class the lesson is taught for the following Sunday thus having this class always one Sunday in advance of the regular lesson. By this means there are always ready a number of persons who have studied the lesson for any given Sunday on the Sunday preceding. This constitutes a supply of prepared teachers to take the places of those absent for a Sunday.

B. W. SPILMAN,
Field Secretary

Sunday school Board, Southern Baptist Convention, Nashville, Tenn.

The New Baptistism.

BY J. O. RUST, NASHVILLE, TENN.

This word has traveled about much here of late, disporting itself at large in the denominational press, and not infrequently appearing in pulpit performance. It seems to be quite well pleased with itself. From all I can make out "the new baptisticism" are trying to tell us that we ought to preach Baptist doctrine with a kind of guiltless guile that will not only win the unsuspecting but scoop in the cunning and suspicious as well. I presume that there is not a man amongst us who has ever suspected himself of doing the thing any other way; and whenever we see another brother get rantankerous in presenting our view, we have uniformly been heartily ashamed of him. Certainly it is no new doctrine that Baptists should be thoroughly gentlemanly in advocating our tenets.

But I have set myself to enquire how the new baptisticism is going to work on the field of battle. We may very piously conclude that the enemy ought to permit themselves to be hugged into submission; but somehow the enemy is shamelessly reluctant to submit to our embraces. They impudently prefer a fight to a frolic. It is all very nice to conceive of a campaign in which our soldiers will be armed with atomizers and perfume bottles to spray the opposition with the essential sweetness of

our spirit; but when they come back at us with cold steel, we will find ourselves sadly discriminated for having left our old-time weapons at home. Very nice to send out a flotilla of tissue paper gun-boats to sail a sea of rose-water under commission to fire bouquets at every hostile flag; but, when they respond to our shower of roses with a solid ship, then we begin to hunger for old iron-sides and a long Tom or two. If you would realize how ridiculously impossible such a mode of warfare is, imagine a Methodist or Campbellite approaching you with a general oiliness of manner and much simuosity of phrase for the purpose of perfecting upon you a little of the new Methodistism, or the new Campbelliteism. Imagine how you would feel the morning after your capture when you wake up to find that you had been larded from head to foot with a little greasy agreeableness and brought down with a smile. The fact is that issues are so sharply defined, we are so profoundly educated into our principles and prejudices as the case may be, that there is very little moving back or forth between the opposing lines without the violence incident to deep and assured conviction and the stout and zealous advocacy of contending views. Nor is a change of church desirable on any other grounds. Just to be loved into being a Baptist is a miserable sort of a thing. Unless Baptist doctrine has assailed the strongholds of your previous opinions and carried them with conquering power of its logic so that you gladly surrender to the superior truth, your becoming a Baptist is a very unmeaning and profitless matter. However that may be, one thing is certain, the Pseudo-Baptist world does not propose to be easily taken; it is going to make a fight for every inch of territory; and it will not surrender to our principles until they have been made to stand the fire-test of real battle. I do not believe that the "new baptisticism" will work in real life. Try it on any average Pseudo-Baptist and he will show fight so quick that you will have to forget your manners and look after your wits, or go down before him. It is well that he makes us fight in hard earnest, for he that he not only tests our principles but also our love for the truth for which we contend.

But, granting for the sake of argument, that the new Baptistism will recruit large numbers of proselytes to our ranks, have you ever stopped to consider that it is not the highest or manliest way to propagate our views? It smacks of diplomacy, adroitness, cunning. It is Jesuitical in method. It plays the agreeable to win favor and confidence. The real design is masked behind smiles and cordialities put on for the purpose of concealing their true motive. Then, when it has won confidence, it proceeds to lure one on with dim phrases and hazy distinctions into slow departures from old views until he has landed in the Baptist ranks without any consciousness of change. The method of the new baptisticism is lacking in frankness, in a boldness of purpose, in courage, and in stern integrity. I cannot conceive of John

the Baptist, or Paul, adopting such a method. This sort of propaganda does not shock the convert with that invaluable consciousness of profound change, and it does not reward its champion with the joy of courage and victory won in a fair fight on an open field. I am not charging these motives to the excellent brethren who have invented and advocated this word; I am merely pointing out the unsuspected dangers in the method they would operate. The fair, square, manly thing is for Baptists to stand in the open and firmly avow their views and support them with convincing arguments. If we are not going to do it this way, we had better say nothing about our principles.

I presume the brethren who have adopted this word have no idea or intention of starting a revival of sectarianism; and yet I think they have done this very thing in a very objectionable way. I am tired of people professing broadness and practicing narrowness. Such people wear the livery of liberality to serve the greed of selfishness. So far as I have observed they are the worst type of sectarians and cause more trouble between the churches than any other class of men. They hug and stab right and left. If we teach men the way to build up a sect and at the same time escape the odium of doing it, you immediately launch a revival of underhand sectarianism that will be as despicable as it is deplorable. The new baptisticism once let loose can hardly be stopped short of this undesirable result. If we are to have sectarianism at all, let it be of the frank, manly stripe that draws the lines sharp and clear and challenges the passers back and forth with no uncertain voice. The danger is remote, perhaps, that the new baptisticism will build up a church without convictions, a denomination without distinctive principles which will work for growth instead of for truth.—Baptist Advance.

The Transfiguration—Matt 17:1-8.

It has, for some time, seemed to me that this scene of the Transfiguration answers for us, in a clear way, two most important questions.

1st. What is the dwelling place of the redeemed dead? Concerning the dwelling place of the redeemed dead, the Transfiguration furnishes us with:

(a) A hint of contrast. Do you remember Raphael's picture of the Transfiguration? He has told us of the scene in form and figure as the Scripture has in words. On the Mount—the glory, the companionship of Moses and Elias, the burning of the Heavenly Brightness; all the darkness which makes our earth gloomy swept away. At the foot of the Mount—a scene of human trial and impotent struggle with suffering.

Do you not see the contrast? Above the brightness, beneath the gloom; above the joy, beneath the sorrow; above the victory, beneath the defeat.

Is there not here furnished us a most pre-

cious hint of contrast? Heaven is not like earth. Heighten the contrast further by some such shining words as these from other Scripture: "And God shall wipe away all tears from their eyes."

"And there shall be no more night there."

In that glory into which Christ has now risen, and of which this glory upon the Mount was but a specimen and fore-gleaming, and to which He is now gathering His redeemed, there are no shadows. The glory on the mountain, the sorrow and struggle at the mountain base—the difference between these is the difference between our earth and that Heaven into which our loved have gone.

(b) A hint of continued and unsleeping consciousness after death.

There shall be a resurrection. Somewhere, within this material organism, sleeps the seed of the spiritual body. Out of the body of today shall, somehow, spring the spiritual body of the future, exactly fitted for the uses of the spirit in the highest sphere. It is sown a natural body, it is raised a spiritual body. When the resurrection morning breaks shall be utmost consummation.

But for all the time between this present and that future, during the period of the soul's separation from the body, what is the soul's state then? Must we look forward to a period of dreary sleep? Is the state after death but a huge dormitory of unconscious souls? We cannot believe this, gazing upon the brightness of the Transfiguration. Fifteen hundred years before, upon the top of Pisgah, Moses had died. Whether any change analogous to that of death had passed upon Elijah, we do not know, for he was caught heavenward in a chariot of flame. But we are distinctly told that Moses died and was buried. Yet now, see, he comes with the freshness of eternal youth upon him to talk with Jesus in the Mount. There is no look of a dreary unconsciousness about him. He is clothed with Heaven's brightness. He is the same Moses who had died 1,500 years before. His personality is intact. His identity is preserved. We can learn no lesson of unconsciousness after death while we tarry with the conscious Moses here upon the Mount.

No, the soul is, in all its parts and powers, alive, alert, in the future state. Death, which does dissolve the body, cannot touch the soul. There is before the soul no horrible abyss of vacancy.

The mastership of death, though it is so mighty, fails in the presence of my soul. Death cannot condemn my soul, even to slumber.

(c) A hint of recognition. Look into the brightness of the Mount. See there—Jesus, Moses, Elijah. They talk together. They are recognized of each other. Yes, we shall know each other there.

(d) A hint of the interest of Heaven in earth. Moses and Elias came down to speak with the man Jesus about the decease He is to accomplish at Jerusalem. What Christ was to do on earth thrilled Heaven with interest. Christ is the elder

brother. If there are celestial ministries for the elder brother, may there not also be such for the brethren? Concerning angels, is it not said: Are they not all ministering spirits, sent to minister to them that are heirs of salvation? Heaven is not so distant from our earth.

The second question this scene of the Transfiguration answers is: How may we reach the blessedness? The brightness fades, Moses departs, Elijah departs—Jesus only remains.

Reach Heaven through trust in Jesus only. "He that believeth on the Son hath everlasting life."

Yours in Christ,

JOHN H. MIZE:

Clinton, Miss., Jan. 19, 1903.

Marshall, Texas.

DEAR BRO. BAILEY:

I believe that some of the brethren of "Old Mississippi" will be glad to know that God is blessing us out in Texas, therefore I write this, 13 have joined the church since I came here, and the work seems to be increasing in interest. One professed faith and joined the church yesterday morning and I joined by letter last night. There seems to be no division on mission questions in this church, and the spirit of the membership toward each other seems to be very considerate and kind. There is both room and need for a great work here; pray God to help us to accomplish his will in the work. We watch Mississippi matters with interest. May God bless all of the brethren in their work for Christ this year. May He especially bless you in leading in the work.

Your brother,

E. L. WESSON.

Marshall, Texas.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

The sale of books is reviving again since the fall that always follows the Holidays. Send on your orders for books or catalogues.

Dr. Brough at Ackerman, January 16, 17.

Surely he is a prince among lecturers. Entertaining, educational, inspiring. Delightful humor, but always holding in reverence things sacred.

Scholarly, but not dry; graceful, yet profound in delivery; masterly in the arrangement and substance of his lectures, with the richest elegance of social bearing—these are some of the qualities that combine to make him one of the most popular lecturers to visit any community. His coming to Ackerman has already encouraged efforts from three other towns to arrange, if possible, to secure his services.

Our Ladies Aid Society realized handsome through his visit.

In addition to his liberal terms for the benefit of church work, let me say to my brethren pastors, don't fail to have Dr. Brough should he visit your town, deliver a discourse on "God in History," for your church, and "We Study to Serve," 2 Timothy 2:15, for your young people.

In fact, Dr. Brough makes an all-round, excellent assistant pastor; and while in a community his influence breathes inspiration to the young and highest ideals for all, which makes him worthy of the confidence and esteem that he is receiving from all our people.

Dr. Brough, your visit was a help and joy to us, and much appreciated.

D. B. ALLEN.

From Texas.

Please allow me a little space in THE BAPTIST to say a few words to my many friends and brethren in Mississippi. I am very happy to be able to say that my general health is very good and my throat has improved very much. Since I came to Texas I have been compelled to stay in doors the most of the time on account of the cold, rainy weather, but I have been enjoying the company of Drs. Carson, Fuller, Booth and Spurgeon, of England, and Ford, Graves, Pendleton, Dayton and other American authors. I have been away from my library the greater portion of the time for over twenty years. I am enjoying the privilege of re-reading some books that I haven't read since the civil war. I hope I shall never lose sight of the Master's cause in my dear old Mississippi home. I think constantly of the churches and brethren where and with whom I have been permitted to labor for so many years. I hope and pray continually that peace and harmony may prevail throughout all the churches and associations, and that success may crown your efforts in all departments of your work. The time is short for many of us, and what we do must be done quickly. Many of my dear fellow laborers I shall meet no more till the roll is called up yonder. Many of you will write to me in person, while I cannot write to so many, except through the kindness of our editor, Bro. Bailey. One of the sweetest reflections that comes to me in my seclusion is that I have been permitted to labor among so many noble

brethren and sisters in the old Mississippi Baptist Convention. God bless the work committed to your hands.

I am yours in hope of eternal life,

H. L. FINLEY.

From Greenwood.

Our little church is entering the new year with a good start and bright hopes. During the last nine months of last year there was a net gain in membership of 21. During the year of 1902 the church gave a general beneficence \$233.07. We have adopted the monthly plan of giving to general beneficence for the present year. January gift was to State Missions, amounting to \$28.71; the whole of the first quarter goes to State Missions. The church has met all of its current expenses promptly. The deacons are rejoicing in the liberality and promptness of the members in responding to the calls upon them, and the members are rejoicing in having faithful and efficient deacons. All are happy. Our services are well attended. Our Young People's Union is doing good work, and we expect to have in the near future a well-led Junior Union.

But our sky has not been without clouds. We are grieving over some serious losses. We lose to the Hattiesburg church Mr. E. B. Bell and wife. Mr. Bell has been the Sunday School superintendent for several years, and the going away of him and wife is a great loss to us. His successor has not been elected. We also lose by removal Mr. and Mrs. Griffith Bailey, who return to Winona. Bro. Bailey's had been making it necessary for him to give up business. The new year also found us without a choir leader. Bro. A. J. Wheeler, who was doing this work so acceptably, having removed with his family to Winona.

But our most severe loss was in the death of Mrs. Mary E. Williamson, the wife of Judge R. W. Williamson. She died on the 10th of December last. She was one of the constituent members of the church, and was a woman of great sweetness of Christian character, and exerted a wide influence for good in the community. Though more than three score years of age, she was, and had been for years, the teacher of the infant class in the Sunday School. She was faithful in her home and church, and has gone to her reward. The sympathies of many friends here and where go to her aged husband.

Some readjustments have been going on in the Delta. White goes from Clarke to Belen and adjoining churches. Gregory goes from Itta Bena to Hollandale, which for the first time in its history goes to all time. Hewlett, at the renewed solicitation of the church, withdraws his resignation and remains at Cleveland. Itta Bena, made vacant by Gregory's going to Hollandale, is seeking a pastor from South Mississippi. Greenville is still without a pastor, but has her eyes on a popular and successful pastor in Kentucky. The Lumbago Church, one of our best country churches, has called THE BAPTIST man, Rev. C. J. Lucas.

Our next Delta Worker's Conference is to meet with the Itta Bena Church, including the fifth Sunday in March. The committee is now at work on the program. The outlook seems bright and our people are hopeful.

Very truly,

W. M. BURR.

New Experience and Some Other Things.

We arrived here on the north bound train on New Year's Day. Although a heavy snow was falling and the train was late a goodly number of brethren met us, giving us a very cordial reception which has continued without abatement since. We have been the recipients of unbounded hospitality. The pastorium was extensively repaired and two elegant suits of furniture added to our use. Among the many new things presented us was an elegant rocker for Mr. Robinson (the "us" of this article) and a magnificent chair for myself. I mention the names of those who have been so kind to us would afford me great pleasure, but that would crowd your paper and for all we believe they did these things for the Master's sake and care more for his blessing. Not only have the Baptists shown special favors, but other denominations as well, especially the business men with whom we have been dealing.

It affords me much pleasure to welcome my old friend and school-mate Rev. R. A. Brough to this State. Tennessee has one of her very best and highest young preachers while adding another worthy name to our large list of God's noblemen. The saints at Itta Bena will be fed on the pure Word of God and the forces of evil in that section have well begun preparation for a hard long struggle. "Bob" is a safe and well worthy of full confidence, and to look to "him" before giving him our confidence would be a waste of time and deprive us of valuable service. He is an excellent evangelist.

The memory of any predecessors on this paper is held very precious by this church, especially the true of Brethren Wesson and Shuck. The kindly way in which they are remembered adds a fragrance to the atmosphere and is a stimulus to labor. The church is practically out of debt and is vigorously starting into the new year, by kindling a splendid furnace to heat the church.

THE BAPTIST is improving all the time. It is good just as it should do, is getting better. My desire is to know that it gets even better represented in our church and in this end I have made myself committed to see that it does.

W. JAS. ROBINSON.

Water Valley, Miss.

From Kaufman, Texas.

The Texas Mississippians greatly enjoy the weekly coming of THE BAPTIST. It is full of good and interesting things every week—we have no voice to see the progress of Zion in dear old Mississippi. The Texas convention was the greatest

religious gathering I ever attended. It was the first time I ever saw silk dresses, a hundred thousand dollars raised, and not a negative vote in all the convention. There was never such unity and love. Miss Stapp greatly charmed the convention by her sweet solos. She had many invitations to sing in meeting and has been busy since. She goes next week to Jackson, Tenn., to sing in a meeting at the South Western Baptist University. Her address is Kaufman, Texas.

My work is prospering and I am happy over the out-look. S. P. Brooks of Baylor University, will be with us next Sunday.

T. T. Martin held a great meeting for me last summer. He is the greatest evangelist I ever heard. He is now in Washington City. Love to all the saints.

Your brother,

E. D. SOLOMON.

Kaufman, Texas, Jan. 24, 1903.

Booneville.

It is gratifying to see good reports from so many of our churches. The Booneville Church was fortunate in having Dr. G. W. Savage, of Jackson, Tenn., to preach for us one Sunday each month last year and still more fortunate in securing him for two Sundays this year. We hope and pray that the church may be revived and that much good be done the town during the year. Our church recognizes a great loss in the death of Bro. B. O. P. Selman, which occurred on the 16th inst.

Love the Ground of Christian Fellowship.

Last week's editorial is the best thing I ever saw on the above subject. It ought to be re-read by every one, go the rounds of the press, and be pasted in every scrap book. Brother, how did you crowd so much into so small space? I have been asked the question, and in turn have asked it, but never before have I heard such a satisfactory answer. Truly, love is the only ground for Christian fellowship.

S. S. JACOB.

January 26, 1903.

A Complete History of Mississippi Baptists.

The book is now written, and the manuscript in the hands of the publishers. It is understood that Bro. L. S. Foster is to have the work published. It is thought that the History will be ready for distribution by the last of April, or the first of May. Any one wishing to obtain a copy of an early edition can do so by writing to me, or to L. S. Foster, at a date previous to its appearance. The cost will be about \$1.75 or \$2.00. No money need be sent until the subscriber is notified that the History is ready for distribution.

Z. T. LEAVELL.

Jackson, Miss.

Notes.

Mrs. R. P. Bartlett, member Central Baptist Church, of this city, passed to her heavenly reward this week.

She left in the hands of Capt. Jno. W. Dillard, her executor, \$60,000 to endow a chair in Southern Baptist Theological Seminary; \$8,000 to buy a pastor's home for Central Baptist Church; \$2,000 to build a mission church, and about \$150,000 to establish and maintain an orphanage.

Our lawmakers have extended the 4-mile law to towns of 5,000 inhabitants and under. This leaves only 8 places in the State where whiskey can be legally sold.

J. D. ANDERSON.

Memphis, Tenn.

[There are some modifications to above statement about liquor law.—Ed.]

Answer.

Bro. Farrar asks for chapter and verse in the Scriptures in which it is said that "Christ took upon Himself our nature."

The passage which comes nearest to containing the very words in which the doctrine of the Incarnation was stated, and that seems to be the demand, is in Hebrews 2:16—"For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Evidently it was intended to use "nature" and "seed" as synonymous terms. "Nature" is used in speaking of angels because, as they are immortal, they have no seed, or descendants; and "seed," in speaking of Abraham, because he had long since died, and lived on earth only in his seed, or descendants.

In writing on the Incarnation, it was intended only to say that the Son of God became a human being in the fullest sense of the word, and "nature" was employed to express everything which belongs to men, except sin. The statements made were based on such passages as these: "The Word was made flesh"—(John 1:14). He "took upon him the form of a servant, and was made in the likeness of men"—(Phil. 2:7). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same"—(Heb. 2:14). "Wherefore in all things it behooved him to be made like unto his brethren"—(Heb. 2:17).

H. F. S.

Give Him Justice.

Not long since a preacher in the pulpit said "when John D. Rockefeller gave one million dollars to Chicago University not long since, coal oil advanced two cents the next day (or in a few days after) and consequently, you I, and others are paying that one million and John D. Rockefeller is getting credit for it."

Now it seems to us that preacher was not giving Rockefeller justice in this assertion. So please give figures on that subject and let us have a short sketch from Rockefeller's past Christian experience and practice.

Fraternally,

H. A. J.

A Few Thoughts.

If I should live to the age of Bro. N. L. Clarke, there are twenty years before me; but I have no such expectation. I have

known Bro. Clarke over fifty-four years, having been his guest in 1848 while he was living near Decatur. Many times since I have been under his hospitable roof. Bro. Clarke was a pioneer preacher in East Mississippi and has devoted his life to the Baptist cause, with marvelous success, being universally esteemed wherever he has labored. He has been a strong personal friend of the writer all these years.

But as I was saying, my life will not likely be extended twenty years, if half that time, so I must use opportunities to write passing thoughts, convictions and experiences. Nearly forty years I have been a citizen of Meridian, and know the history of our denomination in this part of the State better than any living person, perhaps, except Bro. Clarke. I do not call to mind any Sunday School in all the region round about till that we organized here in May, 1865. That became very large and sent colonies into the surrounding country and to other States—including two to Texas. In 1872 it enrolled over six hundred.

In 1879 the General Association appointed the writer to visit churches in its bounds and organize Sunday Schools. This was the first work of the kind done in the State. Now, the country is alive with schools and the ministers of the association are all friends of the work. Much of this is due to the quiet influence of Bro. Clarke. The appointment of Bro. L. P. Leavell by the convention is an advance movement and one in the right direction. He is, I think, the man for the place and can do great good.

The recent meeting of pastors and superintendents at the Seminary in Louisville, Ky., was a grand uplift. At last the Christian world is beginning to realize the importance of reaching young children. That field is the hope of the church, humanly speaking, and the salvation of our country.

L. A. DUNCAN.

In our next issue we expect to present to our readers the initial article of a series of expositions of the Sunday-school lessons, by our sprightly young brother, W. Jas. Robinson, pastor of the Water Valley Baptist Church. One objection suggested against expositions of Sunday-school lessons is that they are too long. Such will not be the case in this series. From one to one and a-half columns of our narrow measure will be the length. So do not fear. These expositions might be made very helpful.

Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him hear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—Augustine.

Many men acquire insomnia in standing guard over their reputation, while their character gives them no concern.—William George Jordan.

THE HOME.

Home is the place where the great are small, and the small often great.

The Home-Builders.

The young people are the home-builders of the world. What is done before the age of forty is the determining factor in most of our lives. There is a singularly real answer to be given to the question of Nicodemus. Can a man be born again when he is old? No, he cannot; yes, he can come to God for spiritual renewing, but he can go nowhere for a renewing of the years that lie behind him, no matter how great may be his desire. It is the homes where the little children are, where character is being made to-day. It was a loving mother who said to her son one day: "There was a time when I could make you do things, when the word was law to you; if you disobeyed, I found ways of correcting you. But things have changed—in you; you are a young man, and although you are yet under my roof, there are some things you must decide wholly for yourself; you are too big to be punished; you ought to be too big to require it. The best work I could do for you was done yesterday; if I failed—it is too late today." And she turned from him with her heart and her eyes full. He understood himself and his mother in that hour as he never understood before.—Ex.

Mending and Breaking.

The real task of home-building, in many families, was done yesterday; the building should be ours for enjoyment today. There is nothing so beautiful in all the world as a home where the children are fairly grown, each one vying with the other in loving service and sacrifice. But there is nothing that will make such a home aside from a common faith in Jesus Christ. It is to the shame of a young man or woman that they sometimes give more trouble to their parents in their growing maturity than ever was experienced when the children were simply "boys" and "girls." At such a time the father and mother should be able to look with joy and peace upon the ripening of character upon the family tree; they should not be compelled to pass weary days and nights wondering as to whether the whole family structure upon which so much has been spent

will fall to ruin. If the young people are the homemakers, generally they are the homebreakers—wherever that is done. It may be that some young man or woman will fall upon these lines who may be helping in the home-breaking process. They have plucked the fruits of faith and love and sacrifice from the family tree, and are daily putting them under their feet. It is a sad thing. For one to realize that he has been the cause of a single broken heart in the world—it would seem as though the recollection of it would break another heart, the heart that remembers its sin; but no sorrow is so keen as the memory of breaking a mother's heart. The memory will never be yours if you act truly today.—Ex.

The Club and the Home.

Of all the mischievous excuses ever made by good men for the poor man's club; that he needs a place to feed his social life. It should go without saying that no man—rich or poor—has need for a club; the average clubhouse is nothing other than a gambling den, and a saloon conducted on an illegal basis. The most unsafe man in the community is the modern club man. Our homes should be our clubhouses; where the clubhouse flourishes, the home-life languishes—whether it be the poor man's home or the rich man's home. The great majority of divorces will be found among the supposedly best people—the club people. The average man does not work harder than our fathers worked; they were up early and late; they knew nothing of eight-hour days; they often worked ten and twelve and fourteen hours. There were fewer books, magazines, and papers than are found today; wages were lower, and prices higher; yet these men felt no need of going to a saloon to find social life; they found it at home; they helped to make it. There was such a thing as a fireside; not necessarily an open fireplace, but a fireside of the

ROYALINE OIL

THE GREAT ANTISEPTIC
FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA &c.
25¢ S 10¢ MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC. Mr. W. W. Leavell, Nevada, Miss., says: "Royline Oil is the best and cheapest Antiseptic I have used for myself or in my stable."
Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Pencil Liver Regulator is best and cheapest. 15¢. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

heart, around which they gathered every day; there was an open Bible, there was a song of praise, there was the burning altar of prayer. These hard-working men made this country; they went out into newer sections, blazed a path for other feet, made the country, the town, the nation. A saloon was not part of their furniture; they did not need it; it would have been an insult to their manhood to suggest it. The saloon, the clubhouse, was not needed then; it is not needed now; any man who urges its need, who suggests that any living man needs it, is the enemy of his race, a home-breaker, one who strikes at the heart of our home-life—whether such supporter is a saloon-keeper or a bishop! We need to consider the home question; the club question has no place in the thought of any lover of his kind, be he a pagan or a Christian.—Ex.

Chas. A. Barker, M. D.,
SPECIALIST.

Treats all Diseases of the Eye,
Ear, Nose and Throat.
OFFICES CENTRAL BUILDING,
JACKSON, MISS.

Go to your Druggist and get a bottle of

Parker's Kidney Cure.

It will build you up, increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

SPICKARD'S ONE CENT HEADACHE CURE IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"I afford me pleasure to certify that the above preparation is an unailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10¢ per package. Call on or address
DR. S. SPICKARD,
310 W. Capitol St., Jackson, Miss.

POSITIONS. May deposit money in bank till position is secured, or pay out of salary after graduating. Enter any time.
Broughn's Colleges.
Nashville, Atlanta, Little Rock, St. Louis, Montgomery (Catalogue free). Galveston, Ft. Worth. (Write either place.) Shreveport. School of national reputation for thoroughness and reliability. Endorsed by business men. BOOKS, PENS, ETC., taught by mail. Send for 32-page Catalogue, or 100 p. on Home Study.

FERTILIZERS

VIRGINIA-CAROLINA CHEMICAL CO.

Standard Fertilizers

Lowest Prices

Agents Throughout Your State

FERTILIZERS NO HIGHER!

Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high!

Likely to continue high!

Law as an Adjunct of Moral Suasion.

There is a large and respectable class of men who insist that moral suasion is the only practicable remedy for the gigantic evils which arise from drinking practices and grog-shops, and that law cannot afford us any aid. "Men," they tell us, "can not be made virtuous or temperate by law." While there is an element of truth in this statement, so far as it relates to the inward desire and purpose, yet it is untrue so far as it includes the external temptations which so often overcome desires and purposes to lead virtuous and temperate lives.

It is here that law comes in to remove or mitigate temptations which obstruct the victories of moral success. Indeed, the only justification of any interference by law with the liquor traffic, whether by license restriction or otherwise, rests on this assumption, and all who favor license restriction, as well as prohibition, practically concede that law is an essential adjunct of moral suasion in the work of promoting temperance. "Good laws," says Mr. Gladstone, "make it easier to do right and harder to do wrong."

Cuban Students in New York Welcome Palma.

A Character Study. As the time for the arrival of General Palma drew near, the Cuban students gathered under the care of their chaperons at the hotel, now occupied exclusively by a group of thirty students. Every student carried a Cuban flag and wore Cuban colors. Some were wildly excited, some seemingly strongly stirred by thought of home and country. As the trolley-car rounded the sharp curve that brought it in front of the hotel, the students rushed forward, reminding one of the hurried flight of a flock of tropical birds, a resemblance increased by the flags they bore fluttering in the wind. As the General descended from the car he was greeted most enthusiastically and surrounded. Suddenly a sweet soprano voice started the national hymn of Cuba, and was joined at once by all the other students. General Palma stood with uncovered head. The patriotic singing stirred a sympathetic chord in the hearts of the men who accompanied the General, and of the members of the reception committee, who gave

evidence of their emotions. Their came to all the consciousness of the sacrifice of living for one's country. In the clear bright sunshine of that January morning there stood the man who had dared life and death in the service of his country. He had fought on the field of battle, he had languished in prison, he had exiled himself for the sake of his country, working to comfort friends and enthusiasm for her sake in the hearts of foreigners. For twenty-one years he had lived a stranger in foreign lands for her interests. Facing him, with eyes humid and cheeks blazing, stood sixty young girls, exiles from their land that they might return to her better equipped to meet her needs. Perhaps for the first time the importance of this little group was recognized. It was fitting that the soldier, hero, statesman and the young women pledged to do their part of the work of State-building, it should meet under the same flag of the two nations. At the corner of a street that figured in history two hundred years ago, escorted by men living in houses built by their grandfathers, who left France to escape persecution, the Republic of Cuba received its first public recognition, in the person of its President-elect, from the first time being represented in the sisterhood of nations.

Are not such warm-hearted, enthusiastic people as these, apt to make servants of Christ? Shall Romanism or Protestantism have them?

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

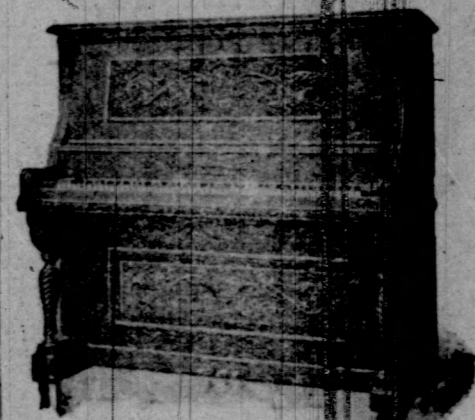
F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75¢.
Hall's Family Pills are the best.

MANAGER WANTED.

We desire to employ a trustworthy lady or gentleman to manage our business in this county and adjoining territory. Our house is well and favorably known.

\$20.00 Straight Cash Salary and all Expenses paid Each Week by Check direct from Headquarters. Expense money advanced; previous experience unnecessary. Position permanent. Address Thomas J. Cooper, Manager, 1040 Caxton Building, Chicago, Ill.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

300

first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!
Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1 5¢ per setting of 15: Write for particulars of fowls.

W. R. BATE, Breeder,
Goodman, Mississippi.

Tetter, Itch, Eczema.

"I take off my hat to a god, box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell, Louisville, Ky.

Tetterine

Sole Proprietor,
J. T. SHUPTRINE, Savannah, Ga.

Department.

W. F. PRICE, EDITOR.

Daily Bible Readings.

FEBRUARY.

Sunday. Prayer Meeting. Decide Today. Hebrews 3:7-13. S. S. Lesson. Paul at Athens. Acts 17:22-34.

Monday. Discourse on prayer. Luke 11:1-13. Compare Matt. 7:7, 8.

Tuesday. Woes against Pharisees. Luke 11:37-54. Compare Matt. 22:23.

Wednesday. Beware of Phariseism and anxiety. Luke 12:1-34. Compare Matt. 6:2-23.

Thursday. The faithful and wise steward. Luke 12:35-48. Compare Matt. 13:1-13.

Friday. A woman healed on the Sabbath. Luke 13:1-20. Compare Luke 4:4-5.

Saturday. Few saved and Jesus warned against Herod. Luke 13:22-35. Compare Luke 19:41-44.

Sunday. Prayer Meeting. Bible Lessons for Month that Failed. Genesis 4:3-12; Job 1:6-29; 21:1-14; Samuel 3:11-14; 15:26-29.

S. S. Lesson. The Church at Corinth Founded. Acts 18:1-11.

—It would be a great favor to us, if those who write to the editor of the paper, or of this department either, on business concerning literary matters for organizing and running a union, would not forget that very necessary thing, a two-cent postage stamp. Of course a letter does not call for much outlay of money in stamps, but fifty letters and more do call for a greater outlay than either of us feel like contributing.

—The B. Y. U. headquarters in Chicago, has kindly sent us a supply of sample literature, which will be sent to all those who want it; but don't fail to enclose a stamp to guarantee its delivery.

—From all accounts the cause is moving to the front in more of our churches than at any former time.

—The news from Mississippi figured largely in the reports found in the B. Y. P. U. department of several outside papers last week. Thanks.

—The "young people are to have another Bible Study 'Equipment'" this summer by the Gulf. It was a great success with the last year.

—The Great International B. Y. P. U. convention will meet in Atlanta, Ga., in July. Mississippi men have one hundred representatives present. It will be the greatest Baptist rally that has ever assembled on the continent—If in doubt, go and see.

—West Point will organize a Junior Union, the pastor's wife taking the lead in the work.

—Do send us a report of your work, and send it today.

STAMMERING CURED.

We take pleasure in introducing to our people, Rev. G. W. Randolph, of Jackson, Tenn. Bro. Randolph is the acknowledged voice teacher of the South, having been an inveterate stammerer himself, which fact, the people of Mississippi well know, for he has lived in this State many years, and since being cured of stammering—he has been a successful minister of the gospel, he has cured thousands of stammerers in the South, besides he has several voice schools, mostly in the South. The late Governor Stone wrote a great letter of praise, of Dr. Randolph, which our readers can find below, in fact, leading men as well as leading papers all over the South, are loud in his praise.

We do hope that every stammerer in the State will come and be cured, for what is life to any one who stammers?

Hand this to a stammerer. Remember the Golden Rule.

He is now at the Wright House, near the postoffice, Jackson, Miss., to cure all stammerers who may come to see him, for a few weeks, he will then return to Jackson, Tenn.

It affords us no little pleasure to commend in the highest terms the above named gentleman, who comes recommended to us in the highest terms from Richmond and other cities.

GOV. STONE'S LETTER.

I am pleased to introduce to the public and especially to stammerers, Capt. G. W. Randolph, of Tennessee, my native State, where I knew his father well. No man in all the land enjoyed a higher degree of confidence and respect than Major Randolph. Capt. Randolph is a man of good business attainments, and of high social standing. He is possessed with superior intelligence and large experience. He has ever been considered a man of truth and veracity. I knew Capt. Randolph when he was an inveterate stammerer, could scarcely make himself understood, but I am proud to state that he has discovered a method by which he cured himself and I am cognizant of many remarkable cures performed by him on others. No stammerer should hesitate to give him a trial, for he will cure the most inveterate in a few days.

Respectfully,

J. M. STONE,
Governor of Mississippi.

PATTON & WHITE

Are the Largest Dealers in
Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

PIANOS and ORGANS

BALDWIN,
KIMBALL,
HOBART M. CABLE,
HAMILTON,
ELLINGTON,
HOWARD, and others.

KIMBALL, Reed and Pipe,
CHICAGO COTTAGE,
BURDETT,
LOCALION Church Organs,
than which there are none better.

Write them for Catalogue with Prices and Terms.
Special inducement to cash purchasers for the summer.
20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

THE A. GRESSETT MUSIC HOUSE.

The Oldest and Largest Dealers
in the State of Mississippi

They carry in stock the

KRANICH & BACH, Conover, Cable, Schubert,
Wellington and Kingsbury Pianos.
Chicago Cottage, Estey and Burdette Organs.

Also, Agents for the Kimball Pipe Organs and
Wellington Typewriters.

The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

2322 FRONT STREET, MERIDIAN, MISS.

FRISCO SYSTEM

LOW ONE WAY COLONIST RATES.

October 21, November 4 and 18, December 2 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas,
Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNATZAR, Div. Pass. Agent,
MEMPHIS, TENN.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Wright.

Mrs. Mary Wright, the widow of the late Rev. Thomas S. Wright, so well and favorably known in central Mississippi, passed to her reward under a stroke of paralysis, at her home in Washington, D. C., on January 23rd. She will be so sadly missed by all the relatives, as she was so loved by them all.

Her death comes to us as a personal bereavement, as we had known her so long and respected her so highly. Many have been the happy hours we have spent under her hospitable roof. She was about 70 years of age, and had been in the highest sense faithful in every relation of life.

She has now gone on to re-join him with whom she walked for nearly a half century. May the rich grace of our God abound towards her children and loved ones in this hour of darkness.

In Memoriam.

Mrs. Nina Rosenquist died November 27, 1902. To us, her death seemed untimely and inexplicable.

We exclaim with Paul: "How unsearchable are thy judgments, O God, and thy ways past finding out." Mrs. Rosenquist came into our midst quite recently, and our acquaintance with her was but limited. But we saw enough of her to catch at least a glimpse of the brave, true spirit which inspired her life and gave force to her influence for good over those around her.

She seemed almost an ideal woman, fulfilling the duties and obligations arising from the various relations of life with cheerful readiness and Christian grace. Realizing fully what her loss would be to her family, she was still able to face a situation of danger, suffering, and probable death with calm confidence. "The Lord is on His throne and all is well," were among her expressions of hope.

To the bereaved parents, husband, and children of our departed sister, we extend our heartfelt sympathy. We commend them to the God of consolation.

We strongly commend the children left motherless to the sympathy and watch-care of this church.

Mrs. I. P. HALDER,
Mrs. M. P. KELLY,
Mrs. S. J. DAVIS,
Committee.

Yazoo City.

Mrs. E. B. McLain.

Matilda Param Longmire McLain was born in Amite county, near where the town of Gloster now stands, in the year 1836, December 24. She died January 13, 1903, being 66 years and 19 days old.

She was married to Mr. E. B. McLain, May 21, 1857, and they lived in the happy union of wedlock for 45 years, 6 months and 22 days.

Of this union there were twelve children, ten of whom survive her. She was also the mother of the three children of Bro. McLain by his first wife, and so true was she to them that no one could tell that she was the "step-mother." They loved her with a true devotion which

was beautiful to behold. So true was that devotion that when the news reached Washington of her severe illness, Congressman McLain, one of the step-children, left his post there and came to her bedside, where he lingered till the Father called her home.

She joined the Galilee Baptist Church, which is now the First Baptist Church of Gloster, of which she lived a loyal and very helpful member up to her death. The church was very dear to her and was the object of her constant thought, prayer, and prayer. In her last hours she constantly asked about the church, and the meetings were well attended and spiritual. She was careful always to see that the house was in good order for all services.

As a wife, she was faithful, and a stay to her devoted husband. He trusted her judgment and was greatly helped by her safe counsel in matters of business, in which he was wonderfully successful. She accompanied him to all the religious gatherings which he attended, and they were inseparable.

He at times had severe attacks of nervousness, and it was she who cheered him and nursed him through. He feels that his loss is a peculiar one, coming as it does in the evening of life. They had suffered together, rejoiced together, and labored together so long that they had truly become one, and now he is lonely.

Her death, like her life, was one of triumph. Only a little while before she went, she embraced her dear husband and kissed him goodbye and said: "I am going home, the Lord is with me," and a little later she fell asleep. "Safe in the arms of Jesus."

Her five sons and their wives, all business men and prosperous farmers in and around Gloster, left their business, and for days waited anxiously and tenderly around their mother's bed. Her daughters and their husbands came, and each was tender and watchful to do something for her and catch her last smile and tender farewell. Children and grand children and brothers and sisters and friends and loved ones, all showed by their devotion, the influence of her wonderful life. Even the hands from the farm, and the ex-slaves, came and quietly stood around the premises, and occasionally would slip in to get a glimpse of their dear benefactress.

At three o'clock Tuesday morning, the 13th inst., the Master said come up to her. "Blessed are the dead who die in the Lord—for their works do follow them," was the text of the funeral sermon, which was preached by the pastor, in the First Baptist Church, which could not accommodate the great crowd who came to do honor to her memory.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1903.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Which?

A lean and potash-hungry soil, soiled and wasted seed, wasted labor and idleness—A MORTGAGE. Or, money to buy a mortgage.

Potash

in the fertilizer, many have found it a busy gin—A BANK ACCOUNT.

Write us for our books. They are money winners. We send them free to farmers.

GERMAN
KALI
WORKS
98 Nassau St.
New York



moderate the great crowd who came to do honor to her memory.

A large procession of loved ones and friends followed her to the cemetery, where we laid her body to rest, and to await the resurrection day.

Her death has thrown a gloom over the entire town and community. We realize more and more as the days go by, our great loss. But our loss is not seen. She is freed from suffering, and is now with the blessed Master, whose she loved and served here on earth.

Her dear husband has sustained the greatest loss. But he is holding up with wonderful Christian fortitude. The angel of the Lord is near him in strength, and he is "Only waiting until the shadows are a little longer grown, and then he too will 'cross the bar,' and meet her where they will dwell together in eternal bliss throughout the ceaseless ages of eternity.

Married.

Gerrard—Ferris.

At Concord Church, Yazoo County, January 25, 1903, 4 p. m., Mr. W. J. Gerrard to Miss Vallie Ferris. Both Baptist of promise. The Lord adorn their way.

J. E. PEARSON.

Dew—Nesmith.

At the pastor's residence, Yazoo City, January 18, 2:30 p. m., Mr. J. J. Dew and Miss Effie Nesmith were united in the holy bonds of matrimony, W. J. Derrick performing the ceremony.

Miller—Champion.

Mr. J. E. Miller and Miss Elizabeth Champion were united in marriage at the home of the bride's parents, near Canton, Jan. 15, 1903.

Mr. Miller has made a good reputation for diligence in business. Miss Champion is a member of Canton Baptist Church. May their lives be useful and happy.

S. G. COOPER.

Canton, Miss., Jan. 21, 1903.

LUMBAGO

or pain in the back, immediately relieved and cured in one day. Sparhawk Rheumatic Cure is guaranteed to cure lumbago or money refunded; price 50 cents. Send for testimonials.

Sparhawk Chemical Co., St. Louis, Mo.

Your Liver

Is it acting well? Bowels regular? Digestion good? If not, remember Ayer's Pills.

Buckingham's Dye

50 cts. of druggists or R. P. Hall & Co. Nashua, N. H.

An American Mentone.

One of the most charming and most ideal winter and all-year-round health resorts is Citronelle, Fla., which has already acquired great fame and is attracting a great number of health-seekers and tourists. The town has an elevation of 360 feet, the highest in the government survey between the Rio Grande and the coast of Maine. The site is a high rolling plateau in the heart of the long leaf yellow pine forest of South Alabama. The soil is sandy; there is no malaria; there are no poisonous insects. The climate is simply delightful—at all times of the year. The salt air of the gulf commingles with the fragrant, delicious ozone of the pine woods; it is absolutely clean and clear, and therefore of great benefit to all persons suffering from catarrh, bronchial and throat troubles and from the depressing effects of the grippe. Medical authorities are agreed that Citronelle is an ideal place for those who wish to recuperate from nervous prostration and kindred ailments.

The town is within a short distance from Mobile. It has a population of one thousand, which is, of course, considerably increased during the winter months. There are public and private schools, churches of various denominations, stores of all descriptions, a well equipped and strictly up-to-date hotel, and first-class livery.

The proximity to Mobile makes Citronelle a particularly attractive place for those who are fond of city amusements. The hunter is offered ample opportunity to enjoy his sport. Small game abounds. In the shadows of the forest, deer may still be found; and then there is the agile squirrel, the turkey, the rabbit, the fox and quail. As Mobile Bay is only a few miles away, fishing is one of the best and most enjoyable sports. Neighboring streams are also well stocked with various varieties of savory fish.

Citronelle has a gun club, which all guests are invited to join, and also golf links. The surroundings of the place are both picturesque and romantic. They are a veritable paradise for the enthusiastic lover of nature. Here can be found blooming in winter the beautiful camellia japonica, yellow jasmine, trailing arbutus, mountain laurel, violets and other flowers and shrubbery. In March and April, the woods are aglow with blooming trees and wild flowers.

It will probably surprise many to learn that at Citronelle was made the last surrender of the Civil War. Reliable old citizens report that on May 5th, 1865, General Taylor signed negotiations for peace to General Canby, "at a spot under a clump of oak trees, a mile and a quarter south of the depot."

The water of Citronelle is famous for its curative qualities in cases of kidney and stomach troubles. It is preferred by many to any of the well-known leading mineral waters.

Hotel accommodations are ample and obtainable at very reasonable rates.

It is no exaggeration to say that nowhere along the Gulf or Atlantic Coast is there any more ideal and more attractive health resort than Citronelle. The location cannot be excelled, and the climate is considered, by various authorities, to be more beneficial than that of any other resort on the coast. It is said that many business and professional men have already located there, principally for reasons of health.

Citronelle is easily accessible—over the Mobile and Ohio, which furnishes a speedy and luxurious service.—From "St. Louis Mirror" of January 22, 1903.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Medians, Mrs. W. R. Woods,
Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Editor, Miss., who conducts the Woman's Page.]

Program.

January 1903.

Programs are suggestive. The selection of additional hymns, subjects of prayer, etc., is left with the society. Sunday—Cuba.

Each New Year is a New opportunity from God.

1. HYMNS—"Onward Christian Soldiers," "Nearer My God, to Thee."

2. COMMANDS OF CONSECRATION:—Of our Lord, John 21: 15, 16, 17; John 15: 16; Rom. 12: 1; Col. 3: 16, 17. Of time, Eccl. 11: 6; Of money, 2 Cor. 9: 7. Of prayer, Col. 4: 2; Phil. 4: 6.

3. PRAYER:—Thanksgiving for opportunities, petition that God may be glorified in every life.

4. SERMON:—"Present-Day Problems in Cuba," by Dr. D. W. Carter and others.

5. FACTS REGARDING WORK OF THE HOME MISSION BOARD:—To be selected from "Cuba," by Rev. C. D. Daniel, and read by different members.

6. PRAYER:—Emphasize importance of making this a year of prayer, also helpfulness of Mission Topic Cards.

7. TWO 5-MINUTE PAPERS:—"Looking Backward," "Looking Forward."

8. THE ROLL CALL: may be a helpful feature for this year's meeting; an accurate record of attendance to be kept by the secretary.

9. PLAN FOR SECURING NEW MEMBERS:—Personal appeal is most effective—no fault-finding.

10. OTHER BUSINESS:—Specially Remember the uninterested and the needs of Cuba in the closing prayer.

Two Frontier Homes.

The second home is located in a town of about five thousand inhabitants, where one year ago, there was not a single house. There is no Baptist church, and our host is the only Baptist missionary in the whole country. He is an uneducated man. We were told that he had had but three months' schooling, having run away from home because of his father's second marriage. He became a cow boy, and later in life, after becoming a follower of Christ, there had been few opportunities for the studies and culture which are generally regarded as essentials to effective preaching of the Gospel. In view of such facts, some might consider it out of the question for him to receive a large salary. But here again we find another striking illustration of sacrifice, and in connection with it a touching story of

a woman's struggle with temptation. Before marriage his wife had been greatly interested in missions, and when asked to share the life of a frontier missionary, she believed God was leading, and gladly looked forward to greater opportunities than those of the home church. In the course of time, the hardships to which she was not accustomed. But the little woman endured them bravely, and few comprehended all the suffering involved in the various services she rendered. Their efforts were crowned with success; the church became self-supporting, and the women organized a Missionary Society that they might be more useful in advancing this work.

Others were feeling the need of just such a worker. Two letters came to the little home. One from a church in a large State, offering him \$1,600.00 a year. The other was a call to enter another frontier field, and take up again the difficult pioneer work. The husband was not at home and as his wife compared the two letters, memories of what had been, and pictures of what might, formed a striking contrast. She recalled the lonely hours; the time when night after night she had slept out of doors in the wagon; the meetings under brush arbors; the days when they had keenly felt the pangs of hunger; the winter when the children had gone barefooted in the snow; and the Tempter suggested that she destroy this letter which held out to them continued suffering. The struggle was hard, but God's grace which had been sufficient for the trials of the past, was with her, and upon his return, both letters were handed the husband.

As a result, we found, them in this new settlement, doing all in their power to win souls, and strengthen the work of the Southern Baptists. Their greatest need was a church building and we were told this must be had at any cost. The question was asked. Could the Home Mission Board loan the money from the Church Building Loan Fund? As Corresponding Secretary of Woman's Missionary, it was not within our province to decide this matter, but knowing how small an amount had been contributed for this purpose, we feared it was impossible.

Before leaving the home of these workers, we had an opportunity of hearing a sermon by the missionary. From one whose edu-

cation was so limited, we certainly did not expect such a discourse as that to which we listened. It was most helpful, and as the speaker developed his main thought, "Set apart for God," we recognized personal experience in his teaching that "We must be willing to set ourselves apart before God sets us apart." That his ministry has been most abundantly blessed is shown by the fact that he has baptized over one thousand. Today as in the beginning when fishermen were made preachers of the Word, God is still calling many who are not well educated to become missionaries.

For the missionaries into whose homes we have glimpses, and for many others who like them have made and are making great sacrifices for the work we trust continued prayer may be offered, and may their lives be to each of us an inspiration to more self-denying giving.

ANNIE W. ARMSTRONG.

MY DEAR SISTERS:

This New Year's Day, 1903, I have been taking a retrospection view of the past year and trying, at least in imagination, to see into the future year. The past has been a hard one, the hardest of our lives, yet we have had many rich blessings—both spiritual and temporal. God has wonderfully blessed us with health and I am perhaps stronger than ever before in my life. In many ways that I have secured almost miraculous times of temporal wants have been supplied, until I feel that in some way we shall be clothed and fed even if it be by the ravens bringing it as they did to Elijah. Our spiritual blessings have been unnumbered. God has wonderfully blessed our labors. This church has grown from 22 to over 100 members. We have a good Sunday School and two Mission Sunday schools, a B. Y. P. U. and Prayer meeting regular. This is making forward strides and to God be all the glory. We are so unworthy for all these blessings, and I feel we can say with David, "What shall I render unto the Lord for all His goodness unto me." The poem with the flower, which I received in your letter this morning, has filled my heart with praise and thanksgiving, and I enter into the New Year with a determination to serve my Savior better than ever before. Our ladies are preparing to observe the Week of Prayer,

I do pray that we may not receive rich spiritual blessings, but that we may bring an offering for China of which we will not be ashamed. The box which I wrote you about, and which was shipped a month ago, was received yesterday, and will be very helpful to our children in school this winter and we could not do so, neither could we stay on the field without this great help from the Woman's Missionary Union. I have just written the Society, cannot find words to tell them of the gratitude of our hearts, or the help the box will be to us. There is, however, one caution that should be given Societies, heights are very high to the west, and they should be careful about unnecessary paper and such things in packing. I merely speak of this to you, as I suppose Societies often have no idea how hard it is for the missionary to raise this money. With a happy New Year.

Very sincerely,

ANNIE W. ARMSTRONG.

DEAR MRS. WOODS:

I enclose an article which appeared in a recent number of Our Home Field and a letter which was written me on New Year's Day. The letter is a beautiful sequel to the article and has been an inspiration to me. Wishing you to share my joy and to receive new encouragement for the year's work, both present you.

The facts of the article were given me during my visit of last summer to the frontier and were regarded as sacred heart history which could only be repeated by faith-holding names, and for this reason the letter which as previously stated is a sequel to the article is unsigned. In these pages from the life of one loyal frontier missionary and his wife, three lessons have deeply impressed themselves on my mind. First, that God undoubtedly prepares the way and proves himself all sufficient for all things to those who will trust in Him and "Go forward" regardless of the dark outlook. Second, the speedy and abundant results of work on the frontier. Third, the far-reaching influence of the letters sent by Woman's Missionary Societies. Not only do these add to the comfort of families, but by making it possible for the missionary to remain on the field they become mighty factors in the preaching of the gospel.

Very sincerely,

ANNIE W. ARMSTRONG.

TEMPERANCE.

BY W. H. PATTON.

State Prohibition.

A good brother writes me from Columbus to know if this proposed Mass Meeting at Jackson, February 17th, contemplates demanding Statutory Prohibition by legislative enactment?

Can we get that? If we could is that what we want? He says the North Mississippi and the Mississippi Annual Conferences of the M. E. Church South, memorialized the legislature for Constitutional Prohibition. He says his object in writing is to suggest the necessity of getting some plan upon which we may all unite. Here it is: You Methodist brethren join us in demanding Statutory act of the legislature and the Baptists will join you in demanding Constitutional Prohibition, same to be submitted to the vote of the people of the State two years hence. That will give the people two or four years to see the workings of State Prohibition. The man is more or less a coward who hesitates in this movement; who does not come forward with every power he can get and fight it out to total extermination.

We are fighting for total prohibition. We have tried local option, and it has served a good purpose in educating the people, but then we should not stop but get the saloon out of the State. Let us take the motto of John Wesley, "All at it, always at it."

What the Difference?

What is the difference between the principle of local option and the principle of Constitutional Prohibition? By a vote of the people. How do we reach local option? By a vote of the people. How do we reach Statutory Prohibition, prohibiting the manufacture and sale of alcoholic liquor in the entire State? We reach it by a vote of the people, not directly, but indirectly, because the theory is that this is a government of the people, by the people and for the people. In the case of legislation we simply look to the men as expressing the voice of the people. In local option the voice of the people is expressed directly, without the interference of the legislature. It is not a difference in principle but a difference in method; the law exterminates the liquor traffic and compels the abandonment of the saloon. Such methods I favor, no matter by whom advocated or by what agency put in force. I am willing to have both Statutory and Constitutional.

The Liquor Educational Campaign.

The Liquor Educational Campaign.

The liquor interests have established a bureau in New York and they are flooding Mississippi with whisky or anti-prohibition literature. An exchange says:

"Such a campaign we can almost imagine as being not unlike that waged by Diabolus against the city of Mansoul, when Eye-Gate, Ear-Gate, Mouth-Gate, and other gates of the city had been closed against him. The campaign of the liquor men must be one to 'educate' the people into a love and admiration of all that degrades and brutalizes man and effaces the image of his Maker. A campaign it must be to commend broken-hearted wives, ruined homes, neglected children; to popularize dishonor, bankruptcy and pauperism; to uphold violence and crime of every sort; to take all that is noble and pure and uplifting away from life, and to substitute the dust and ashes of misery, remorse and hopeless despair."

They are mailed at Station P, New York City.

There is a chapter on "Failure of Prohibition;" "Testimony of Prominent Men in Prohibition States." Judge Vase, Bangor, Maine: "We do not enforce the law." A judge having taken an oath to enforce all laws giving out such a statement. It has the testimony of preachers and governors. Bishop Clark, Rhode Island: "Prohibition has been disastrous to the cause of temperance." Rev. Father Maurer,

A Cough

"I have made a most thorough trial of Ayer's Cherry Pectoral and am prepared to say that for all diseases of the lungs it never disappears."—J. E. Finley, Ironopolis, O.

Ayer's Cherry Pectoral won't cure rheumatism; we never said it would. It won't cure dyspepsia; we never claimed it. But it will cure coughs and colds of all kinds. We first said this sixty years ago; we've been saying it ever since.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

The first law of health—Keep the bowels regular. Ayer's Pills are gently laxative. One is a dose. J. C. AYER & CO., Lowell, Mass.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. E. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis. 25c. at Druggists.

Gulf & Ship Island Railroad Company. QUICKEST AND BEST.

Connects with all Trains in all Directions at all Junctions.

GULFPORT, HATTIESBURG, JACKSON, DOUBLE DAILY SERVICE.

Short line between Jackson, all interior Mississippi points and the Gulf. Makes close connections with all trains for all points at

GULFPORT, HATTIESBURG, JACKSON. Two Through Trains Daily.

No. 2.	No. 4.
Leave Gulfport, 6:45 a. m.	3:55 p. m.
" Hattiesburg, 10:10 a. m.	7:15 p. m.
Arrive Jackson, 2:00 p. m.	11:05 p. m.

No. 1.	No. 3.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.
" Hattiesburg, 8:15 a. m.	6:35 p. m.
Leave Jackson, 4:35 a. m.	2:40 p. m.

These trains are arranged with a view of making all desirable connections at ALL JUNCTION POINTS.

Parties can leave Jackson in the afternoon and reach Gulfport, Mobile and points on the Gulf Coast, also all Eastern and Northern points via Mobile.

Through train to Laurel leaves Jackson 9:00 a. m., arrives at Laurel 1:50 p. m.; to Lumberton and Columbia, leave Jackson 4:00 a. m., arrive at Lumberton 10:35 a. m., Columbia 12:40 noon.

Can take L. & N. southbound coast train in the morning and go to interior towns without lying over in Gulfport or go via Hattiesburg and Jackson to Memphis, Kansas City, St. Louis, Chicago and all Northern, Western and Eastern points, also via Mobile to Lumberton and Columbia, or via Saratoga to Laurel branch points.

1000 Mile Tickets GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address Thos. P. Hale, General Passenger Agent, Gulfport, Miss.

THE NEW ROAD.

THE MOBILE, JACKSON AND KANSAS CITY.

The New Way.

has newly appointed and up-to-date equipment which make travel a pleasure to its patrons. It is the short route between Mobile and Hattiesburg, and is a new link which establishes the shortest route to Jackson, Vicksburg, Shreveport and the West and Northwest, as well as establishing a most desirable route to Memphis, Chicago, and all points North in connection with the Illinois Central from Jackson. For further information all on or address any ticket agent, or L. B. SULLIVAN.

General Passenger Agent, Mobile. Coupon Tickets on sale to all points.

For Success
Attend

Harris' Business College,

—JACKSON, MISSISSIPPI.—

Established 1895.
Incorporated 1900.
Auth. Cap. \$30,000.

ANNOUNCEMENT.

FOR SHERIFF.

The Board is authorized to announce JOSEPH FITZGERALD as a candidate for Sheriff of Hinds county.

Personal.

—Treaty was signed on the 22nd, at Secretary Lay's house, which makes the Panama Canal a assured fact.

—Rev. R. M. Boone, lately editor of The Baptist Chronicle, of Louisiana, has accepted the care of the Baptist church at Lumberton, La.

—It is given out by men who know whereof they affirm, that there will be no repeal of the anti-canteen law at this session of Congress.

—Rev. John Robertson, of Scotland, is now in the States for an indefinite period to engage in evangelistic work with Dr. J. M. Chapman.

—E. T. Eaton, President Conger and a number of other Baptists sailed on the 25th inst. on the Kaiserin Maria Theresa, for a cruise in the West Indies.

—The Central Baptist Church, of Atlanta, has purchased a Jewish synagogue, which from all accounts seems to be a pretentious edifice. It is now occupied by the Central brethren.

—The Illinois Central has contracted for 2,000 new cars, while the Rock Island Company has placed one order for 22 locomotives, the largest order for locomotives ever given at once.

—Rev. A. J. Derrick is back from the Seminary with temporary home at Jackson. He is now ready for work. Pastors needing a preacher would do well to correspond with him at Jackson.

—Gilo P. Jewett, L.L.D., was the founder and first president of the Judson Institute, Marion, Ala. This eventful day occurred on January 7th, 1839. Mr. Jewett also founded the Vassar College.

—Bro. C. B. Lewis writes: "Bro. Jas. M. Underwood was ordained a deacon of the Central Church, of Brownsville, Miss., on January 4, 1903. Rev. B. A. McCullough assisted the pastor in the ordination."

—Dr. A. J. Hall, of Natchez, made us a call a few days ago on his way to Atlanta to have an operation performed on one of his eyes. We have not heard from the operation, but trust it was a success.

—The highest tree known in the world is in Fresno county, California. It is 350 feet high, 51 in diameter six feet above the ground. Sawn all into lumber it would fill 250 freight cars. It is estimated to be about 5,000 years old.

—The Hillman Leshbajian has reached our book table. It is Vol. I, No. 2, and has an editorial staff consisting of eight bright girls and is itself bright and interesting. The table of contents is inviting. The old Hillman never lags.

—Dr. Charles Hillman Brough, of Hillman College, delivered one of his charming lectures in Gulfport last Friday evening and at McHenry on Saturday evening. The audiences were large and expressed themselves as well pleased.

—Rev. J. S. Elmonds has offered his resignation as pastor of the First Baptist church, Monroe, La., to take effect March 1st. At that date he will have served that church three years. During this time the church has made fine progress.

—At the head of the first column on this page will be seen the name of Joseph Fitzgerald, of this city, who offers himself as a candidate for sheriff of Hinds county, subject to the wish of the Democratic party. He is well known and needs no words of commendation.

—Bro. M. R. Cooper wishes to say that some letters directed to him from churches were lost before they reached him. He is being censured for neglecting to reply, when he cannot know what to reply. He will be at Blue Mountain a few days longer. Write him there.

—The following counties have reported county mass meetings already appointed for the purpose of sending delegates to the prohibition meeting here on February 17th: Yazoo, Harrison, Wayne, Clark, Holmes, Franklin, Lincoln, Lawrence, Pike and Lowndes. Others no doubt are arranged, but not reported. We expect a great meeting.

—Bro. T. M. Kelly, of Anding, sends us this sad note: "A very sad piece of news—My only little boy, Tom, 5 years old, whom you may not remember, died this a. m., after a brief illness. His mother is also at death's door, been down several weeks with appendicitis. 'The Lord gave and the Lord hath taken away.'"

Free to Everybody.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

CANCER ON THE INCREASE, STARTLING FACTS.

On examination of the reports of the various State Boards of Health, it is found that death from Cancer has reached alarming proportions, equalling or even surpassing fatalities from consumption. Many eminent men have studied the question to determine the exact cause and to perfect a cure for the disease. Thus far, only one concern has been successful. We refer to the Dr. D. M. Bye Combination Oil Cure Co., the eminent cancer specialists of Dallas, Texas. After many years of careful study, they have perfected a combination of oils which act specifically on diseased tissue, leaving unharmed the sound. The treatment is curing more people than all other treatments combined. Books and papers explaining the treatment will be sent to those interested. Address DR. D. M. BYE CO., Lock Box 462, Dallas, Texas.

Mardi Gras. NEW ORLEANS AND MOBILE.

FEBRUARY 18-24, 1903.

Very low rates via the Mobile and Ohio R. R. Tickets on sale February 17th to 23rd, inclusive, also for trains arriving at destination by noon February 24th. Return limit February 28th, with privilege of extension to March 14th, 1903.

For full particulars apply to any Mobile and Ohio representative, or
JNO. M. BEALL, A. G. P. A.,
St. Louis, Mo.

CALIFORNIA VIA NEW ORLEANS AND ITS CARNIVAL.

The fame of the New Orleans Carnival has become a by-word the world over. The magnificent pageants of the Mardi Gras festival lead all other celebrations in brilliancy and unique conceptions. The carnival of the present winter exceeds all past celebrations.

New Orleans is the southern gateway to California, and the Southern Pacific Sunset Route operates two trains daily between New Orleans and all points in Southern and Central Texas, Arizona, Mexico and all points on the Pacific coast.

The famous Sunset Limited with splendid dining car service leaves New Orleans daily at 11:55 a. m. Pacific Coast Express leaves 9:00 p. m. Both trains equipped with all modern conveniences and comforts.

For information address any Southern Pacific Agent, or
J. F. RENSSLAER, E. A.
Atlanta, Ga.

LOW RATES.

The Queen & Crescent Route, on account of the Holidays, has authorized the low rate of one and one-third fares for the round trip from and to all points on its line, also to all points south of the Potomac and Ohio and east of the Mississippi Rivers, selling tickets December 23, 24, 25, 30 and 31, 1902, and January 1, 1903, with limit of January 3, 1903.

The superb service in effect over the Queen & Crescent Route, affording quick time, and trains of the most approved modern pattern, composed of Pullman's latest design of sleeping cars, parlor cars, and dining cars, gives the public an opportunity to make its Holiday in a degree of comfort never before realized. Two daily trains in each direction.

Write or call on any Agent of the System to obtain full and complete information in reference to rates and schedules.

FARMING IN THE SOUTH

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer, or Homeseeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1, 2, 3, 4 and 5, and others as they are published from month to month.

L. F. MONTGOMERY, T. P. A.,
West Jackson Sta., Miss.

DR. J. W. KEY, DENTIST.

Rooms over Western Union Telegraph Office.

BAPTISMAL BANTS.

STANDARD QUALITY at
FACTORY PRICES.

Write to THE BAPTIST
JACKSON, MISS.

BURPEE'S SEEDS ARE THE BEST THAT CAN BE GROWN

If you want the finest vegetables or most beautiful flowers you should read BURPEE'S FARM ANNAL FOR 1903, so well known as the "Leading American Seed Catalogue." It is mailed FREE to all. Better send your address TO-DAY. W. ATLEE BURPEE & CO., PHILADELPHIA.

Books! Books!! We are still putting into our stock the latest and best of books. Considering that we prepay postage or express to our customers, we believe you will find our prices as low as the lowest. Write for our price list.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

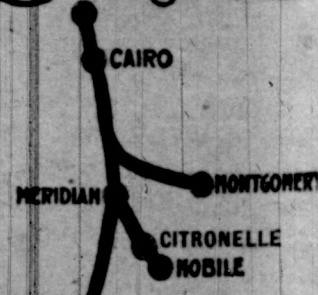
Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street, Near the Edwards and Lawrence Hotels.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Individual Communion Outfits. Send for FREE catalogue and list of prices. SANITARY COMMUNION OUTFIT CO., Box 12, Rochester, N. Y.

Newest Shoe Styles
Send for Catalog



Dining Cars... ALL TRAINS
ALL MEALS
LA CARTE
ALL THE WAY
ALL THE TIME

USE TAYLOR'S Cherokee Remedy of Sweet Gum and Mullein nature's Great Remedy for Coughs, Colds, LaGrippe, all throat and lung troubles. Thoroughly tested for 50 years. All Druggists, 25c, 50c and \$1.00.